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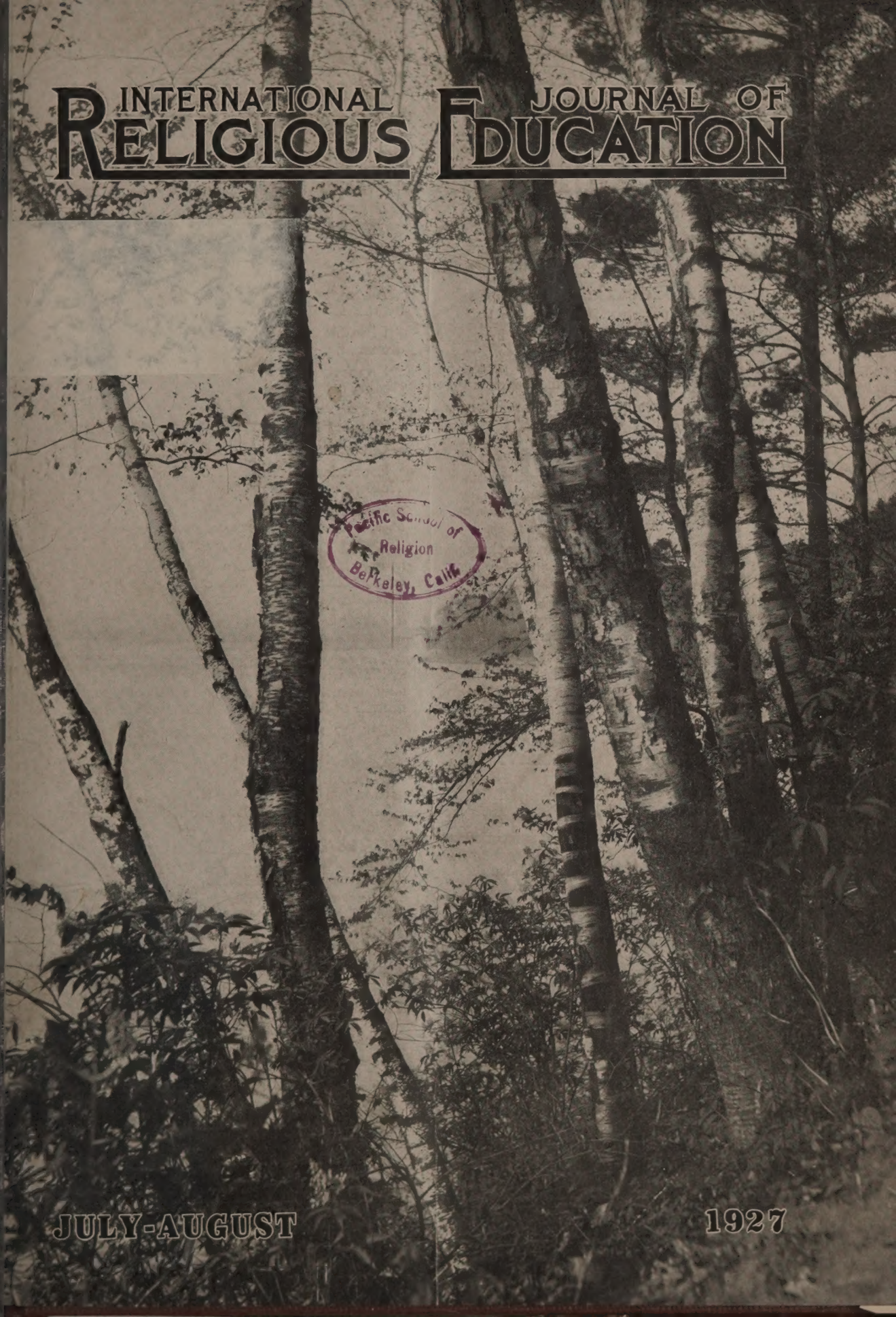

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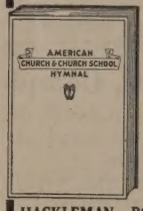

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THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

FOR CHURCH SCHOOL WORKERS

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Representing Thirty-Nine Evangelical Communions and Fifty-Six State and Provincial Councils

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MARION LAWRANCE BUILDING

THE new Marion Lawrance Memorial Administration Building at Conference Point on Lake Geneva, Wisconsin, which has been completed ready for use during the 1927 summer training schools, camp conferences and assemblies. The dedication of this building on Sunday, July 31, will be an occasion made memorable by the assembling of hundreds of friends of Marion Lawrance who will meet to do honor to his memory and to rejoice in the progress of the great work to which he gave his life.

A WORD FROM THE EDITOR

READERS of the June JOURNAL recall the Editor's resignation. For the sake of my JOURNAL friends and the institution to which I go the following brief statement is made.

After about a dozen years as an editor: for eight and one-half years Editor-in-Chief of the Sunday-school publications of the American Baptist Publication Society, and three and one-half years as Editor of the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION, I have decided to return to the profession of teaching.

I have accepted the position as head of the new department of religious education at the University of Redlands, Redlands, California, to begin in September.

The University of Redlands is a young, rapidly-growing Baptist institution, with a great present and a greater future, a strong faculty, a large, high-grade student body, a loyal constituency, substantial, splendid equipment, and a beautiful campus of one hundred acres with an outlook on orange groves and snow-capped mountains on three sides, an ideal location for such a school. Redlands (about sixty-five miles east of Los Angeles), is a little residential city of rare beauty, population about 17,000, center of the largest orange-growing-and-shipping district in the world, a community of attractive homes, strong churches, and excellent schools.

JESUS CHRIST PATRIOT

By Hoyt M. Dobbs*

"THE human face is God's masterpiece." Frequently a noble and energetic countenance seems to epitomize the life and character of a whole people. This is true of the face of Moses, as tradition gives it. It is also true of Socrates and of Plato. The same may be said of Marcus Aurelius, of Martin Luther, of King Alfred, of George Washington, of Robert E. Lee, and of a number of others.

It is entirely proper and altogether fitting for us to compare the human face of the divine Man of Galilee with the faces of other men who have had much to do with shaping the destiny of men and of nations, and who have become international symbols of the great traits of their respective peoples.

The sculptor and the artist tell us that there are some faces which "will hold their own in space"—needing neither border nor background to bring out or set forth the lines of strength and character of the personality. This is pre-eminently true of the pictures of Jesus of Nazareth—Son of God, Son of Man, and Son of Mary. We can very readily imagine also our feelings of surprise and delight if we should hear the tones of His voice some evening coming to our ears through and over the radio. His voice must have been the sounding board of a great and wonderful soul. His eye also must have been one of the agencies by which He impressed His followers. At times it was "the home of silent prayer." Again we may imagine it "peered like the tube of a brass cannon" through the portage of His head as he drove the money-changers from the temple that day.

THERE is always that, which, in the heart of a true man, makes his affections cling to the land of his birth. In the matchless narrative of Joseph's experiences in Egypt we are touched profoundly with his dying statement that God would surely visit his people, and that when the glorious hour should come, they must carry up his bones to the land which Jehovah swore He would give to Abraham, Isaac and Jacob. This love for one's country is divinely implanted within one's breast and shows itself in deeds of daring and generosity when a noble man and a noble hour have been matched in the fiery calendar of a nation's history.

Jesus was no exception to this. Palestine was as dear to Him "as the ruddy drops that visited His sad heart"; and one day while standing on the mountain overlooking the shining turrets and wealthy palaces of Jerusalem, He yielded to tears as He called to "the Holy City" to hear and heed His message. Jesus was a true patriot. He was a private citizen dedicated to a public mission. No other patriot has so deeply plowed his name into the world's history as has Jesus of Nazareth.

IT IS worthy of our remembrance that the human race always associates patriotism with religion. There are many expressions of this fact in every great literature. "A good citizen owes his life to his country." "Patriotism must be founded on great principles and supported by great virtues." "The noblest of all motives is that of the public good." "In all ages and in all countries that man has been held to possess the highest intelligence who orders his life and conduct with reference to the most distant ends." Hebrew, Greek and Roman history are full of just such statements made long before the coming of Jesus Christ into the world.

"A mighty God makes irresistible men." Jesus addressed Himself with all the power of His undivided will to the welfare of the people around Him in His day. He began, quite naturally, by revealing to them the true character of God Himself. Strangely enough the idea of God more deeply influences the civilization of a people than any other idea which they entertain or of which they take account. It is religion which creates civilization and not civilization which produces religion. Jesus understood perfectly the great laws underlying national life and character and very rightly insisted that until men were rightly related to God they could not be rightly related to their fellowmen. It is high time in the history of mankind for this truth to be emphasized throughout the world. The only life which will ultimately fit into the moral structure of the universe is the Godly life.

JESUS addressed Himself to a ministry which required His going about and doing good. He did this so perfectly as to be able to say from the Cross, "I have finished the work which Thou gavest me to do." This reveals to us the great law of life that "faith is the greatest foe of all human ills" of all kinds and of every kind. Individual salvation and social salvation are interwoven in such a way as to make faith in Jesus Christ the most far-reaching and constructive force of which society has any knowledge. The Christian view of God and the world is the only ultimate view. At the heart of this gigantic enginery which we call the natural and physical world-order, there is, and must be, an ethical, self-revealing and personal will which can give coherence and significance to the infinitely varied and mysterious experiences of human life between the cradle and the grave. Pessimism is folly—atheism is despair.

"To the architect, Jesus Christ is the chief cornerstone. To the preacher He is the Word of God. To the geologist, He is 'the Rock of Ages.' To the educator, He is the great Teacher. To the philanthropist, He is the unspeakable Gift. To the lawyer He is the Judge of all Men. To the sinner, He is the Savior of the world. And to the statesman, He is the greatest and noblest Patriot of all the ages. What is He to you?"

*Bishop, Methodist Episcopal Church South, Birmingham, Alabama.

FIVE YEARS IN A YOUNG PEOPLE'S FEDERATION

By L. Earl Jackson*

THE First Church had for years made a good record in its young people's work. The young people's society had prospered with only occasional slumps. In the first years after the war, however, whether due to post-war reaction or to local causes, the society declined in numbers and interest. The devout few—partly leaders who had weathered the vicissitudes of a decade or more, and partly younger people to whom the society's type of program appealed—attended the meetings. Wherever the fault, the meetings did not attract the large and growing group of young people in the church and church school; still less did they minister to the extensive group of young people studying or working in the city, who were away from home and needed Sunday occupation. The pastor and director cooperated cordially in the work, but tried vainly to introduce better educational methods.

It was felt that the church must minister more largely to its young people. The pastor started the Fireside Circle for the young people of teen age who did not attend the young people's society. The Circle gathered about the fireplace in the church parlor Sunday afternoons at five-thirty, for an informal meeting that included devotional talks, readings, hymns, and a social period. At about this time, the Young People's Council elected by the church, an advisory and correlating agency made up of the leaders of the various young people's organizations, met to discuss the situation. It concluded that without disturbing existing groups an inclusive organization could be formed, comprising representatives from the organized young people's classes in the church school having a majority of pupils fifteen years of age or over, and representatives from the young people's society, the World Wide Guild, the Boy Scouts, and the Camp Fire Girls.

Before launching the Young People's Federation, a largely attended and thoroughly planned Valentine social was held, generating a spirit of good fellowship and suggesting the possibilities of certain federated activities. The Federation was then organized, with program, social, service, and "booster" committees, and the usual officers. It was decided to meet once a month on a week night, and to combine some educational feature with a social program. At the first meeting in May, 1921, a lecture recital by the church organist and assisting artists was followed by an "Unlucky Social." A Clark University professor spoke on the world court at the second meeting.

It was soon felt, however, that more frequent meetings were desired, and that other features should be included. Early in the autumn, therefore, the young people, after considering various plans, approved the "Open House" plan. The plan contemplated a social period beginning at 4:30 each Sunday afternoon, during which time the social committee welcomed the young folks as they entered the church parlor, introduced them to the two hosts—a congenial man and his wife from the adult church membership—and arranged that any strangers should find their way into one of the informal circles of chairs where those preceding them would help them to become acquainted. This was followed by a period of free conversation, a sing from the community song books, etc. When the principal program features were to be introduced, the members of the young people's society withdrew for their usual devotional meeting during the hour from 5:30 to 6:30, and then returned for the final luncheon and social period from 6:30 to 7:00 o'clock. During the program hour, special music was rendered, usually at the beginning and the conclusion of the hour, by local or visiting artists. Readings were occasionally included. An address was also given by some man or woman in the church or the community, who had a worth-while message for young people. Questions and discussion followed some of the addresses. The topics varied widely, comprising such as the following: Humanizing Industry, Present-Day China, The Golden Rule Fund, What Worcester Needs, Christian Principles in Advertising, The Labor Union, Moose Hunting in Canada, Young People and Amusements, Public Education, What Young People Should Read, Recreation and Character Building, The New Americans, The Church and Social Reform, The Romance of Astronomy, of Geology, etc. The speakers were pastors, Y. M. and Y. W. C. A. leaders, college professors, and business men.

The plan met with general approval. The public press gave space generously. Posters were maintained in the colleges and the Y. M. and Y. W. C. A. The church became more popular in the community as a young people's church. A goodly proportion of the young people remained for the evening service from 7:00 to 8:00. The majority of the young people ranged in age from eighteen to thirty and a number from the more cultured homes took genuine interest and generated the atmosphere of hospitality that made strangers feel themselves at home in a short time. A slight tendency toward disorder and inattention during the program features was almost wholly banished by prompt action. Such incidents provided the needed opportunity to stress the primary aim of Open House—to Christianize the social relations of young people. Social activity was looked upon, not as bait to draw young people to the meeting and into the church, but as providing for the normal, God-given need for companionship under proper auspices, and more especially as providing the opportunity for guiding them in their personal and group relationships.

The gatherings did appeal to the young people, however, as the response testified. The attendance

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frequently passed the hundred mark, and at some of the occasional week-night socials, more than two hundred were present. The former young people's society failed to withstand the competition of the Open House programs and abandoned its separate meetings after the first month. The program of the second year continued the same general plan, and an excellent variety of addresses were given, including such as: Jugo-Slav Literature, The State Volstead Act, The Oberammergau Passion Play, Experiences of a Philippine Missionary, a vanDyke reading, "The Keeper of the Light," An American Physician in Turkey, Prehistoric Animals, Educating the Mountain Whites, The Story of Concord, Recent Observations in Germany and France. Many of the lectures were illustrated. The young people also arranged for an illustrated lecture on the Passion Play at a pre-Easter evening church service.

BY the third year it was felt that the young people were not securing training for leadership along some lines, so the plan was altered to include discussions by the young people themselves on selected topics, alternating with the addresses by speakers outside the Young People's Federation. It was difficult to secure participation in some of these programs, except by the few who were always ready to do their share. At this time also, some of the older group of leaders began to feel themselves too old for the organization, and others engaged in occupations that took them from the city. The younger group of leaders that took their places were less experienced. There were fewer college folk among them and fewer with intellectual interests. Being younger, they were more self-conscious and less effective in their hospitality to strangers. The programs were not as uniformily good as when older, well-prepared speakers made all the addresses. The attendance and interest, therefore, dropped somewhat during the third year, and the attendance averaged only about sixty-five. But at least a beginning had been made in having the young people provide their own programs.

Beginning with the fourth year, plans were still further developed in this direction, and two programs of the "expressional" type conducted by the young people alternated with one of the "impressional" type, when special speakers gave the principal address. The abandonment of the evening service of the church in the interest of an enlarged young people's work also released the pastor for greater activity in Open House, and made more necessary the introduction of worship and devotional features in the meetings. These features had not heretofore been stressed greatly, as it was hoped more of the young people would remain for the evening service. The two-and-a-half hour program, in addition to the morning service and the church school, militated against this, however, although every effort short of the sensational had been used to popularize the service. The pastor now offered to give a talk or reading along devotional lines for about fifteen minutes each Sunday evening. More hymns and prayers were used during the service, and most of the topics discussed by the young folk or the special speakers touched upon some phase of Christian living. The pastor also had more time to get acquainted with the young people, and to assist, with the director, in the work of the committees. His discussions during the months preceding Easter were devoted to topics such as would occupy the attention of a class preparatory to church membership, the great themes of the Christian life. As in each year, a number of the young people who had first become interested through Open House, professed Christ and joined the church.

The average age steadily decreased, until now it is apparently stationary at about fifteen to twenty-two. The once inexperienced young people have become more mature and evince a greater sense of responsibility for the work. A greater proportion of the young people of the church-school classes now comprise the Open House constituency, and the attendance is again on the increase. College men and normal school students once more attend the meetings. A distinct service to the church and community has been rendered by the series of vesper musicales on three or four Sunday afternoons a year, at which outstanding artists, usually from outside the city, furnish the program. The attendance at these events averages over six hundred, and the offerings defray the expense. Among the "expressional" program topics of the fifth year were discussions of the American Indian, 1000 Facts about Missions, The World Court, Prohibition, etc., and a missionary play, "An Important Question." Leaders were secured for the weekly devotional period, in addition to the pastor's message. Training in hymn singing and interpretation was featured, in addition to the "community sing." A series of addresses given by leaders in various professions was designed to aid the young people in the intelligent choice of their life work and in the appreciation of the work of other professions. The great Easter drama, Marshall Goold's "Saint Claudia," was read at the Easter meeting. Delegations of the young people also attended meetings addressed by Dr. J. Whitcomb Brougher, Dr. Wilfred T. Grenfell, and Rev. Clinton Wunder. A play, "It Happened in June," proved a delightful accompaniment of the second annual banquet. Reports from the Ocean Park Conference, from the state and national conventions, and from the conference of the city Young People's Council, also kept the members informed regarding denominational and interdenominational activities.

AT THE beginning of this, the sixth, year of Open House, after the committees had outlined the general features of the work—social, devotional, music, program, lunch, and special features—the young people's group plan was introduced as a means of enlisting the participation of a larger proportion of the members. A definite membership was therefore agreed upon, so that it could be divided into four equal groups, which care for one Sunday per month. Members have name tags of permanent character, similar to those of the Kiwanis and Rotary Clubs, while the visitors' tags are of different color and shape, to facilitate general acquaintance and the introduction of strangers. Get-acquainted games have

heretofore been used occasionally; now at each meeting one or more games are played. The games are rather quiet in character, the standard being that games may be used such as a Christian group of young people might feel justified in using in their own homes on a Sunday afternoon. They seem to be the best means yet found of getting a large group of young people well-acquainted in a short time and of giving them a sense of common fellowship and aim. There seems to be no difficulty in making the transition from a joyous game to a devotional period requiring earnest thought, and the effects in other respects are decidedly wholesome.

For the latter part of the current year a printed circular has been prepared for publicity purposes, comprising, in addition to a brief word picture of Open House, the list of general and devotional topics for each Sunday, the number of the group in charge, the names of certain special speakers, the names of the adult hosts for each meeting, and a list of the officers, committee, and group chairmen, and adult advisors. Among the "general" topics are these: The Method of Modern Missions, Organized Capital and Labor, The Romance of the Valentine, How Can Young People Promote Goodwill Among Races and Nations, Democracy in Industry, Worcester's Government, The World Court Reservations, Befriending the New Americans, Why I Believe in the Christian Church, What Should the Christian Hope of Immortality Mean to Young People, Church Federation and Church Union, Avocations, etc. The devotional topics deal chiefly with the personal aspects of the Christian life, such as How to Spend Money and Time, Can God Answer Prayer? Extending One's Friendships, The Four Fold Life, Is It Ever Right to Gamble? Christianizing My Job, Making Our Homes Happy, Daily Devotions, How to Approach the Bible, etc.

The church membership has become convinced of the value of the Open House plan—or, rather, plans—for organization and methods have been freely altered as the situation required. There have been weak spots—many of them. Young people's work is never without its problems and its frequent readjustments. Perhaps older organizations have them too! But sometimes we learn best by the experience of failure, when no one spoils us by standing between us and the normal consequences of our actions. The pastor and director, aided now by a group of congenial adult advisors of committees, have endeavored to advise without dictating and withal to lead the young people into growing responsibility for their work and for the larger work of the church.

TEACHING TEACHERS TO TEACH MISSIONS

By John Bailey Kelly*

THE story is told of a minister who prepared with great care a missionary sermon. When Sunday came there were but a handful present to hear it, and one of them was a small boy. It seemed scarcely worth while to preach the sermon under the circumstances, but the pastor went ahead and put his best into his advocacy of the great cause. The heart of the boy was touched. He conceived the ambition to be a missionary, and in fact became one of the great missionaries of the church. Doubtless many such instances have occurred. Most of them are not recorded and never served to gladden the heart of the faithful sower of the seed with their evidence of gathered sheaves. It is quite impossible to tabulate the results of faithful teaching with an adding machine or to reduce to a statistical summary the ultimate developments which are known only to the Spirit of God.

One wonders how many Sunday-school teachers realize the infinite possibilities which confront them Sunday after Sunday in the person of the boys and girls who face them each week, and whether they sufficiently magnify their office. They have a large task. It is no less than that of leading immortal souls into the knowledge of the life-giving truth and helping to establish ideals and habits of thought which shall ultimately produce a full and Christlike character. It is an opportunity that angels might covet and which, doubtless, they would tremble to undertake.

AMONG the things which are involved in this huge and urgent undertaking is the inculcation of the Spirit of Christ in all its breadth and fullness. And His spirit is as broad as humanity and as full as the love of God. Jesus Himself was a missionary proclaiming the "good news" of salvation to a lost world. He recognized no limitations to the scope of His mission and He set no boundaries as the limitation of His kingdom. To "have the mind of Christ" is to look upon the world with the same attitude of love and longing, of sympathy and anxiety, of understanding and of yearning that characterized Him. This it is the privilege and duty of the Sunday-school teacher to impart to his or her "little parish of eight," to use Marion Lawrance's happy phrase. It is the teacher's high and holy office to give instruction in righteousness, to impart ideals, establish standards of conduct, and to lift horizons so that the soul will be enlarged by the purpose and passion of Christ. This inevitably involves missionary instruction both as to the motives underlying "the missionary enterprise, its present status, and its future needs." Or, to quote Miss Elizabeth Harris, "missions for children is so teaching them that they shall learn to live in such an attitude of love and friendship for an increasing number of people irrespective of race and nationality as will make them wish to share with them that which is worth while."

"Who is sufficient for these things?" And how can the teacher who does not know how impart to others the ideals and motives which have never come to dominate one's own life? Echo answers, "how?" Here is one of the chief obstacles to raising up a missionary-minded (or "Christ-minded") generation.

A very large percentage of the teachers in our Sunday schools are teaching without either the breadth of vision or depth of feeling alluded to above. Many more, dully sensing their deficiencies "muddle along" as best they can. In either case they cannot teach what they do not know; they cannot give what they do not have; they cannot lead boys and girls into a larger world than that in which they themselves live, nor into a deeper experience than they themselves have had. Before this inherent limitation our process of helping children to develop into full-grown, missionary-minded Christian character breaks down.

BEFORE we get very far with missionary education in the church school we must find some way of enlarging the vision of our teaching force. There is a wealth of material, carefully graded to meet the needs of the several age groups. The Bible itself (the greatest missionary

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ook of all) is the accepted and universal extbook. The missionary implications f the teaching of Christ and of His Gosel are generally recognized, but if the eacher does not avail himself of them ney do not register. Thus, too often the oys and girls are wholly insulated from ne full and larger spiritual life through ne provincialism of the very one who nould have been their guide into the illness of Christ.

In one church the following plan has een successfully tried as a means of voiding this difficulty. When the church chool of missions was being planned in he early fall, the suggestion was made o the superintendent that a class be ormed exclusively of Sunday-school eachers in order that they might conder together not merely the subject natter of a textbook but rather the nethods by which they might be able to arry over the missionary information ained from this and other sources to the upils in their several classes. The uperintendent, being a man of vision as ell as consecration, welcomed the plan ith enthusiasm. So heartily did he ooperate that when the school of missions pened a few weeks later practically very teacher of the Sunday school was resent in the Teacher's Normal Class, nd they stayed by it to the end with lendid unanimity.

This class met exactly as did the other roups in the church school of missions. Most of the members came for the supper which preceded the class session (which was optional, of course) and all stayed for the devotional period which followed it. The first two sessions were devoted to a brief survey of the textbook which was being studied by the other adult and young people's groups in the school. This study had to be brief, of course, touching only the high spots in the text. It was sufficient however to give good background and to reveal some of the outstanding facts and the principal problems involved in the course of study.

After this brief review of the textbook the remaining sessions were devoted to the consideration of how this and kindred material might be utilized to advantage in teaching children and young people of the several age groups, with frequent interchange of ideas and experiences. It offered a splendid opportunity of emphasizing the importance and value of teaching missions to boys and girls, the essential principles involved in such teaching, as well as the principal methods by which it may be done.

There was also a consideration of the many and varied materials available in the form of stories, biography, handwork, pageantry and service activities, and a discussion of how they might be used to the best advantage, both in the class session and at other times. Many of these teachers learned for the first time of the existence of books and other source material containing invaluable illustrative and correlative elements. All of them expressed themselves as being well satisfied with the investment of their time. The leader of this group provided himself with sample copies of mission study books in the several age groups, handbooks for leaders of junior and primary departments, as well as pictures and stories for little children. These were not offered for sale but presented as a visible demonstration of the sort of material available. All of the samples were purchased then and there by eager teachers and orders placed for still additional copies. The Sunday-school superintendent testified three months after the school of missions closed that his teachers were still coming to him to ask about securing further materials for instruction and program building.

THE method followed in this school with such marked success is offered for experiment in other places, not as a cure-all guaranteed to correct all evils and assure full and adequate missionary education in all schools of whatever kind. It is rather suggested as a plan which worked well in this instance and which was a serious attempt to meet a situation with which the church as a whole needs to grapple earnestly. The writer would like to see the experiment tried in every church which conducts an annual school of missions. And for those unfortunate churches which have established no such custom, would it not be a good excuse to begin?

LAY OFFICER SPECIALISTS

By Ernest A. Miller*

EVERY church school must have its general officers. These consist of ne pastor, who is the general evangelist f the school, the superintendent, who is ne general executive of the school, the ducational director, who is the educaonal head of the school, the secretary, ho looks after the regular records and eports, and the treasurer, who is the nance manager of the school.

Very often these chief officers attempt l the administrative and executive ork of the school. I think this is a istake. They do not have time to repare for all the specialized work hich the educational department of a urch should perform. Outside of the inister all are busy lay folks. At the st, religious education can be only eir avocation. And on Sunday they o not have time in the one brief school our to perform all the functions of a od school.

Although one is bound to lay himself pen to the criticism of over-organizaon, fifth wheels, etc., I believe every urch school should have a special orker for every special task. In me of my schools I have had more than forty officers. After the chief officers have been appointed the question is one of duties or tasks, rather than of traditional officers. What should this school be doing for itself, for the church, for the children, for the community, if it is going to fulfill its mission as a religious educational institution? Many answers to such a query will suggest themselves to the honest worker.

The regular officers cannot perform all these tasks well, as has been pointed out. You cannot heap a number of tasks on any busy layman and hope to have all of them thoroughly performed. Instead, give a certain, distinct, definite work to an individual; have him study that special phase of religious education until he knows it better than anyone else in the church; hold him strictly responsible for the efficient performance of the work. At first it may seem small. But as he studies it will grow on him. And as he does it well it will grow on the church.

To take one example out of each of the administrative departments of the school, the executive, the educational, the secretarial, and the expressional.

Superintendent of Special Days. One person is charged with an exhaustive study of special days. He learns the distinctions and possibilities of each, Christmas, Easter, Children's Day, Rally Day, etc. He finds out what the different denominations authorize for their special days. He gathers up sample programs from progressive churches. He is ready in advance to suggest to the educational council the best program for the school. He understands special days better than anybody else in the church. He is a specialist. A seemingly small task has become very significant.

Director of Courses of Study. Most schools adopt a course of study as a whole, usually Internationally Graded. Other courses are better in some places for nearly all schools. This director makes a specialized study of church-school curricula: The Completely Graded Series, Scribners; Constructive Studies in Religion, University of Chicago Press; The Christian Nurture Series; The Beacon Course; The Abingdon Religious Education Texts; Young People's Discussion Courses, Sailer; Courses for Adults, etc. This is a big job. But it should be done. The worker who specializes on this task becomes a real authority in this field. It is his only church task. He will enjoy it. He will do much good.

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Survey Secretary. It is the business of this specialist to know the community up to the minute. He puts on an initial survey and keeps that survey up to date. He submits a constituency list to the educational council. He may devise ways and means to enroll those who are not in any church school. He knows when a family moves out of the community and when one moves in. He is continually thinking of the community in connection with the church school. That is his special distinct work.

Director of Life Work. Other schools and other agencies present different trades and professions to the middle and later adolescents. We have a dearth of ministers, missionaries, deaconesses, etc., because these callings are not adequately presented at the psychological time. Is anything more important than setting forth Christian callings in connection with the educational department of the church? Is it not a vital part of religious education? But what is everybody's business drifts into being nobody's. Some careful Christian student should make a detailed study of the Christian callings. He should meet classes of adolescents and talk to them very definitely about full-time service. He should do personal work. He should have a system of cooperation with the parents. It is a very important work and in the interests of the future of the Kingdom should be conscientiously done by this specialized worker.

And so for all the forty and more officers which any religious educational agency worthy of the name should be filling. Lay-specialists is the answer to much of the inefficiency of church schools.

WORSHIP AND LIFE

By Charles Peters*

WHILE religious leaders generally recognize the primary importance of worship as a means for the development of character, it is nevertheless difficult for the laity to see its significance in everyday life. It is plain also that the founder of Christianity gave worship a central place as a transforming agency in the world. For this reason we shall endeavor to set forth some of the elements that characterize worship as a unique requisite for moral and religious attainments.

Worship As Art

THE human soul seeks after beauty. This is another way of saying that man has an inborn capacity for the appreciation of art and beauty to a greater or less degree. It is easy to see that art and worship are thus vitally related when the individual becomes conscious of the manifestations of beauty in all of life. It is for this reason that beauty in music, in symbolism, in architecture and in the spoken word tends to satisfy that inner craving for the deepest thing that the soul can appreciate.

On the other hand we must keep in mind that this enrichment of the worship service may be entirely ineffective in transforming the degrading tendencies and vices of everyday life. The individual may attend an ornate service of worship merely as a relief from the strain and struggle of the workaday world. He may consequently be transported temporarily to an imaginary world of idyllic splendor which is in striking contrast to the sorrows and ills which surround him daily. It is evident that unless private or corporate worship deals with the problems and struggles of society, the worshipper will not receive the strength, courage and desire to overcome the difficulties that life presents. It is the definite relationship between the worship service and everyday experiences which gives us the necessary light and encouragement to meet life valiantly.

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Worship As Meditation

MAN yearns for knowledge and understanding. It is for this reason that the soul is inspired in the presence of truth. Whenever in our meditation and reflection we see the hand of an all-wise Providence in the affairs of life then, indeed, do we experience that peace which the world cannot give. Then, too, because of the many experiences that continually come to us which in turn modify all our previous thought it is natural to think over the problems of life often and ever meditate upon them. Again, these new revelations and this deeper insight verily constitute the daily manna of the soul that longs to understand the thoughts and purposes of God.

There is danger that we may become settled in our convictions and shut out new vistas which should stimulate us to renewed thought. These new discoveries of truth and the constant re-appraisal of our experiences make us increasingly conscious of an all-wise "destiny that shapes our ends." It is obvious then that our worship services should be both thought-provoking and vitally related with the problems and needs of the worshipper and mankind in general.

Worship As Brotherliness

IF IT is true that the individual is more a social product than anything else, then it is evident that our most profound experiences arise out of our human contacts. We are not satisfied unless we can enrich our lives by a constant fellowship with persons who strive after the same ideals. Emerson gives this principle of human brotherhood the true perspective when he declared, "There can never be deep peace between two spirits, never mutual respect, until in their dialogue, each stands for the entire world." Here we have portrayed the spirit of divine love in the lives of persons whose sympathy extends to all creatures. It is through fellowship of kindred hearts striving for the welfare of all mankind that worship in its highest essence is realized. The obverse is likewise true, namely, a selfish soul cannot enjoy real worship. It is for this reason also that we urge those who are smitten with overwhelming grief or who suffer great affliction to devote themselves to altruistic service and thereby experience "the peace of God which passeth all understanding."

The question consequently arises, how can a worshipful attitude be developed on the part of persons who are indifferent to the claims of brotherhood and human sympathy? We find that many times the presentation of the facts of human need in a realistic way will secure a response from persons who are generally little concerned about the welfare of others. The law of contagion, however, is even more effective in winning the cooperation of persons in the interest of goodwill. He who understood human nature far better than we do has well said, "That they may see your good works and glorify your Father which is in heaven." It is the spirit of divine love expressing itself in good works which touches the heart and constrains persons generally to cooperate with men of goodwill. This spirit of goodwill so eminently manifested in the life of Jesus transforms our base lives and gives us a vivid realization of his presence in the earth today.

Worship and Temperament

IT IS generally recognized that there are persons who possess an extraordinary artistic nature. Such persons are profoundly influenced by various expressions of beauty. Church services in which this phase of worship is emphasized together with a challenge of human need will develop a ministering constituency.

There are others who are vitally concerned about gaining a deep insight into life. These persons largely live in a world of thought and ideas. A service or worship that is rich in moral and religious thought will naturally attract persons who are inspired by experiences that provoke thinking. Here, too, the establishment of better conditions in the

earth is the basis of all moral and religious ideals of men and women of noble mind.

There are those who by nature are extremely practical. This group finds keen inner satisfaction in performing acts of goodwill. By means of this ethical program they experience in a most real way the God of love. Since all worship must lead to achievement and to the consecration of oneself in the realization of a Christian world brotherhood, it is evident that this social phase cannot be stressed too strongly in all our church services.

Worship and Character Development

NOT ONLY do we find varying temperaments with regard to worshipful experiences but these same characteristics seem to come into prominence at various stages of the developing life. Children, as a rule, are more interested in activities than in anything else. Hence it is apparent that they sense the reality of the presence of God more readily in acts of Christan service than in meaningless phrases and theories about God and the Christian life. Brief deductions at the opportune time with respect to the presence and providence of God will probably suffice.

Young people are frequently troubled about the meaning of life and its many conflicting experiences. It is natural then that they should be primarily concerned about discussions in which light is shed upon their many problems. The appreciation of a divine purpose clearly manifested in their own lives and the experience of the race will produce a profound attitude of reverence and devotion in their hearts.

It is needless to say that many adults are still in the childhood stage as far as their religious development goes. We may, consequently, incorporate many of these elements of worship which particularly appeal to children and young people in our worship services for adults and older people.

UNCOVER! THE GUARD IS PASSING

By Joseph Clark

The Sunday-school leaders of days that are gone
Are hurrying fast to their Heavenly home.
Doctors Schauffler and Vincent, and Trumbull and Watts,
Marion Lawrance and Lucas, and dear Dr. Potts,
Peloubet and Hartshorn, both the "Jacobs," Frank Brown,
George Bailey and Wanamaker of Keystone renown,
John Carman, Will Shafer, and Fox and Excell,
Warren, Wells and McCrillis, and Engle as well,
Samuel Clark of New Jersey, and his co-worker Stout,
Messrs. Moody and Sankey, and Reynolds devout,
Dr. Hamill, the "silver-tongued"—speak as he may,
Messrs. Woodruff and Woodbury and dear Alfred Day,
And Justice Maclaren whose time-honored name
Adds lustre of righteousness to Canada's fame,
"Fathers" Chidlaw and Cowden and Blackall of old,
The wealth of whose service none can measure with gold,
Doctors Phillips and Doherty, Henry Heinz and Kinnear,
Plus genial George Penniman, and Duncan the "Seer,"
Sweet Nannie-Lee Frayser and Miss Kennedy, too,
Exemplars of Dixie's best culture—true blue,
Mrs. Stevens, incarnation of temperance zeal
In guiding our youth in a program of weal,
Dr. Hazard, Ralph Wells, and Worden and Miller,
Who midst stormy seas kept a hand on the tiller,
MacFarland and Wallace and Nichols and Black,
Who dealt with their comrades with consummate tact,
Alabama's son, Stockham, whose rare business gift
Was quick to respond on a signal to "lift,"
Beloved Shreve Durham whose journey was run
In holy ambition to "seek the last one,"
Miss Nichols and Miss Colson and Moninger, too,
Dr. Sherwin and Meigs who ever were true,
Judge Leet, sturdy scion of Maple-Leaf-Land,
Dependable ever to take a right stand,
"Mother" Clark and Mrs. Kennedy of primary fame,
And many another, elusive of name,
Have gone on before to receive their "Well done";
They inspire to achievement, ere sinks our own sun.

CONSERVING THE MOMENTUM OF SPECIAL DAYS IN THE CHURCH SCHOOL

By Melvin C. Dorsett*

MOST church schools today avail themselves of the special attracting value of the days of the church year that lend themselves most readily to advertising because of a general interest in those days. In an advertising world it goes without saying that, "It is as necessary that people know of our worth-while program, as that we have a worth-while work to tell them of"; and it has been quite generally demonstrated that the logical time to catch the attention of non-interested folks is through those special days which, through their very nature and history, strike a universal cord in the heart of man.

It is true that the work of those special days is never the normal program of the church school. It is also true that if left alone our special day visitors will never be back until another special day has arrived. The problem then becomes one of conserving the interest manifested on special days in such fashion as to bring the visitor into a permanent relationship. To do such a thing is to sell him on the fact that your school is really on the move and accomplishing things.

THE First Methodist Church, of Wichita, Kansas, is trying out a plan that is working. Instead of advertising for and getting a special day crowd, and then merely saying, "Come to our school every Sunday" this school tries to make the future plans look interesting enough to sustain interest. Also the fact is remembered that the crowd will be where the crowd is *expected to be.* Starting, for instance, with Easter Sunday, all church-school publicity will have to do with playing up the program just ahead, and in establishing an expectation of a new high mark

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in attendance to be reached on the next special day, Children's Day. As an incentive for department and class, personal visitation campaigns, social and advertising plans, and such attendance promoters as will make the new goal possible, a regular percentage report, of which the following is the report of a recent week, is run in the church bulletin:

That this comparative report stimulates interest has been shown in many ways. Very rarely does a department allow a loss two Sundays in succession. Departments that were gaining no new members when this was started are among the best now. Departments that were lax in regard to their membership rolls are checking them closely. Departments that showed a small percentage of attendance each Sunday are among the best. Such a report accompanied by a careful interpretation of the same in the church bulletin each Sunday has contributed much in the progress of this school.

Before a special day has arrived all advertising attention is on the "consistent building up to the high goal" set for that day. When that day has arrived, little time is lost in talking about the day present, but all attention, bulletin, announcement, feature advertising, and such are centered on bringing the attention of the large special day crowd on the next great day ahead. From Children's Day we are building for Rally Day.

No mention is being made of the drop that is common to the summer months. Having adopted the slogan "Worship First," which is being played up in many ways, we are going into the summer with attention centered on the slogan and the Rally Day ahead.

NEXT SUNDAY IS CHILDREN'S DAY. 1400 is the goal set for attendance on this day. Our average attendance since Easter is right at the 1,000 mark, and if we all do our part of the boosting, we can reach this new high mark for Children's Day. We dropped to 911 last Sunday, but we are going back to a new high mark next Sunday!

Departments	Membership Gain	Membership Loss	On Roll	Present	Per Cent Present	Compared With Previous Sunday
Cradle Roll	....	....	66	50	76	17% Loss
Beginners	....	....	77	49	62	2% Gain
Primary	....	3	111	83	75	13% Loss
Junior	....	12	108	74	69	12% Loss
Intermediate	3	2	153	120	77	3% Gain
High School	7	....	181	118	65	5% Loss
Young People	2	....	238	97	41	13% Gain
ADULT						
Young Business Men	....	....	43	32	70	10% Gain
Women	9	....	345	167	48	3% Loss
Men's Class	....	....	203	113	55	7% Loss

TRAINING COLLEGE STUDENTS FOR VACATION AND WEEK-DAY CHURCH SCHOOL TEACHING

By Thomas S. Young*

THE WORK of teaching in vacation and week-day church schools is presented to college students as an avocation and not a profession. The thought is that Christian students in Christian colleges should be prepared to do concrete work in their several churches during vacations and, after graduation, in week-day church schools as well.

These students may well find laboratory practice of the finest kind in the vacation schools. In order to make the vacation school experience of the largest value to them it is needful that they have a good background of religious education. Further, these students should, as a result of courses in religious education, if accompanied by practice teaching, become a great support to the pastors of churches where they hold membership in promoting religious education in the local church. Many of the young ladies will marry within a few years after graduation. As home makers they will be at sufficient liberty to become teachers in week-day church schools.

With these factors in mind, we are proposing to our colleges the following: That existing college credit courses be supplemented by assigned readings for which standard teacher training credit will be given in any denomination which is cooperating with the International Council of Religious Education. Standard teacher training credit to be given on satisfactory examination by the chair of religious education in all proposed courses.

Courses being suggested: In each case the credit course is mentioned first.

Old Testament course, assigned readings: *Airplane View of the Old Testament*, by Price. New Testament course, assigned readings: *Airplane View of the New Testament*, by Robertson Psychology of religion, assigned readings: *The Pupil*, by Weigle Pedagogy, assigned: *The Teacher*, by Weigle. Methods, assigned reading: *Unified program of Religious Education for Local Church*, by Bower.

Additional Courses

How to Conduct a Vacation Church School, by Gage Five periods and examination. *Story-Telling*, by Tralle. Ten periods *Dramatization in the Church School*, by Miller. Ten periods. Handwork—*Motives and Expression in Religious Education*, Ikenberry Ten periods.

These courses have been officially accepted in part or whole in nine colleges.

Week-End Deputations

WEEK-END deputation work in religious education in nearby churches is to be arranged and supervised by the director of religious education and the chair of religious education jointly.

Only such students may be used for deputation or vacation schook work as receive the endorsement of the chair of religious education.

We find the following practical difficulties in students taking extended work in religious education in most of our colleges, namely: (a) Only a small amount of credit will be accepted for courses in religious education by our advanced schools. (b) The academic grade of work accepted by these higher schools is so advanced that it is too far removed from the concrete work of the average church to enable the student to secure practical and usable values. (c) Students are so loaded with required work and necessary electives that uncredited electives can usually be pursued only under real sacrifice.

We are therefore suggesting our standard leadership training books as assigned readings in connection with credit courses, as under (b) of the preceding paragraph. This closely relates the advanced courses with the actual work of the local church, thus helping the student to relate himself to it in a concrete way. In order to provide incentives for additional elective courses as suggested under (a) and (c) in the preceding paragraph we are arranging for work in vacation schools for two months at a small guaranteed salary and expenses. Students who are approved by the chair of religious education will be used to the extent of the ability of the denomination. This, it is hoped, will increase each succeeding year. Students of other denominations in Baptist colleges will be recommended to their own denominations. These students will usually teach in one four week school and during

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August teach in rural sections in schools of one and two weeks One week schools are expected to conduct two sessions each day.

The feasibility of this plan has been proved by use. We have more than two hundred students now pursuing the courses in nine colleges. There is absolutely no question about the response these Christian students will give to the plan. This number could easily be doubled were our financial situation such as to warrant our pressing the plan further. The colleges, Bible schools, and some seminaries are receiving the plan and cooperating whole-heartedly. If the churches can be led to see and use the opportunity, we see a great future in the matter of preparation for these students in concrete religious education methods in addition to being well based in the more advanced principles This will necessarily produce a higher grade of teaching in our vacation and week-day schools than we have been able to secure. *[Address given at the International Vacation School Conference, Chicago.]*

LET'S USE OUR HEADS ON CHURCH ORGANIZATION

By F. Harvey Morse*

EVEN casual observation indicates to the business mind that present-day methods in church administration do not grade anywhere near one hundred per cent when tested in the light of results and what it costs to produce those results.

One of the foremost causes of inefficiency in our churches is the multitude of subsidiary organizations. The preaching services, often erroneously considered, "the church," the Sunday school, with its departments and class organizations, the young people's societies of various grades, the men's brotherhood, the ladies' aid society, the mothers' club, and others vie with each other for the time and money of the church membership. One large church in St. Louis had thirty-three organizations working as part of the church. These were finally consolidated until only eight remained. A boy who is a member of a fully organized, orthodox Methodist church will, according to one of their national leaders, belong to fourteen societies to receive the complete program offered by that denomination!

The growth of these organizations has been natural enough. The Sunday-school movement, for example, developed as certain individuals realized that Christ's command, "Go teach," had been neglected. Later, a more advanced thinker saw that the Sunday school was doing little to give its members practice in Christian living, so the young people's societies came into being. These were to be divided into junior, intermediate, and senior societies. Similarly, there came a demand that the church school be departmentalized, and at the same time there developed the organized class to interest and enlist young people and adults.

And so it went. In 1819 a group of Baptist women felt that the cause of missions was worthy of more emphasis than had been given it, and organized the first Women's Missionary Union, which was followed in turn by young women's, boys', and girls' societies. So too, when it occurred to someone that temperance was not stressed sufficiently, that person organized temperance societies for the members of the church and church school. And in more recent years we find developing the laymen's missionary movement and the men's brotherhoods.

All of these organizations are nominally considered a part of that vague structure, "the church." Actually, there has grown up a feeling of departmental independence. In many cases one society has very little interest in any other society even though they may all be appealing to the very same membership. Is it strange that under these conditions there should be overlapping of endeavor and a duplication of functions?

Take worship for example. The regular preaching services of the church are considered the church worship services. Yet each department of the church school has a period of worship because school leaders know that in the past the churches have not truly trained in the art of worship. In addition, the young people's societies have their worship periods and so have the missionary societies.

Or consider teaching, which is supposed to be the function of the church school. Yet we also find the young people's societies conducting their own study courses, and of course, the mission groups study their one subject. On the other hand, we see both the church school and the young people's organizations attempting to give missionary instruction.

Again, take the church's expressional activities. Young people's society and organized classes vie with each other to see which can develop the strongest program to command the loyalty of young people and to give them the best opportunity to express themselves in Christian life, not to speak of the Boy Scouts, Campfire Girls and other groups, sometimes working under the auspices of the churches and sometimes not, all bidding for the time and energies of the boys and girls.

Not only do we ask our members to attend from six to fourteen meetings to receive what the church has to offer, but just to make it harder we give them a heterogeneous array of curriculum material. Little Johnnie Jones goes to Sunday school Sunday morning, takes part in a worship program, (if he arrives in time) and participates (?) in a lesson. Then he is asked to attend the preaching service and listen to a sermon or sermonette, which has no relation to what was given him in the Sunday school. That evening he may attend Epworth League, B. Y. P. U., or Christian Endeavor, and discuss some topic entirely different from those of the morning sessions. On Tuesday evening Johnnie will study missions at the Royal Ambassadors' Society, and on Friday will meet with the Scouts for his fifth dose of assorted religion.

Of course, all these organizations need leadership. With an average of sixty per cent parasitism among church members (as estimated by workers in the writer's training classes) it is obvious that some members are bearing an undue share of the burden. Of the teaching staff of one school—forty-five people—two are active in four organizations, eight are workers in three societies and fifteen render service to two church masters. To enable the several organizations to function, numerous meetings are necessary. We talk about modern forces that take people from the home. The churches, with their demands upon workers, are not guiltless in this respect.

But with our organizations we are not giving our church members a balanced spiritual nurture; very few of them will attend all the meetings required to get the complete program of the church. The loss of young people from the church school is a problem in virtually every community, and of those in the church school, only a part will attend young people's meetings in the average church. A large portion of self-satisfied adults never attend the school of the church. Missionary societies reach but a minority of the membership, practically none of these being men. In short, we are failing to do what our over-organized church is supposed to do, and are developing lopsided Christians.

* * *

CHURCH leaders must realize that modern economic and social conditions are radically different from those of even twenty years ago. The automobile has revolutionized ideals of recreation for both city dweller and farmer—and has brought its problems too—problems about which the churches have been quick to criticize but not often so quick to adjust themselves to meet them. Modern living has been geared up tremendously. Where we formerly looked to the church for our recreation, we now indulge in new forms—long auto trips,

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golf, etc. Business and civic clubs, granges, etc., are bringing additional responsibilities in the way of meetings and forms of service. Activities of grade and high schools call for time and energy on the part of both the pupils and their parents. These conditions are those peculiar to the times and are in no sense indications that people are less religious today than in days past. The churches should adapt their programs to the needs as they exist.

In the past, the churches ministered largely to adults through preaching. Fine auditoriums, well paid choirs, and basement Sunday-school rooms showed too clearly where the church's chief interest lay. The big emphasis has been upon the importance of the sermon, and in the meantime we have neglected the educational and expressional phases of the church ministry, and have failed to give any real training in worship.

Dr. Francis E. Clark, for many years head of the Christian Endeavor, stressed in an article, "The Menace of the Sermon," that the sermon is just one element in a worship service. Dr. H. F. Cope, in his *Religious Education in the Family*, deals with the same problem. "What shall we do with the family," he says in part, "when the sermon is tediously dull? Insist that there shall be a service suitable for them (the children) parallel to the adult service of worship. Next, try to overcome the present popular obsession regarding the sermon. The sermon is only one incident. Many criticisms of the sermon indicate that the critic measures the preacher by ability to entertain; that he attends church to be entertained. If that is essentially your attitude, you cannot complain if your children are dissatisfied unless they too are entertained according to their childish appetites."

The present general form of church organization, with its independence of functions, its duplication of endeavor, its waste of time and energy, is pictured graphically in Diagram I. There you see many semi-independent organizations clustered loosely about a more or less intangible "church," tied to it with a string, so to speak, rather than being organically a part of it. Some of the organizations have their own satellites. Is this the kind of organization that aggressive Christians really want, or are we willing to develop one that will be truly effective in carrying the Gospel message to the world?

Diagram I

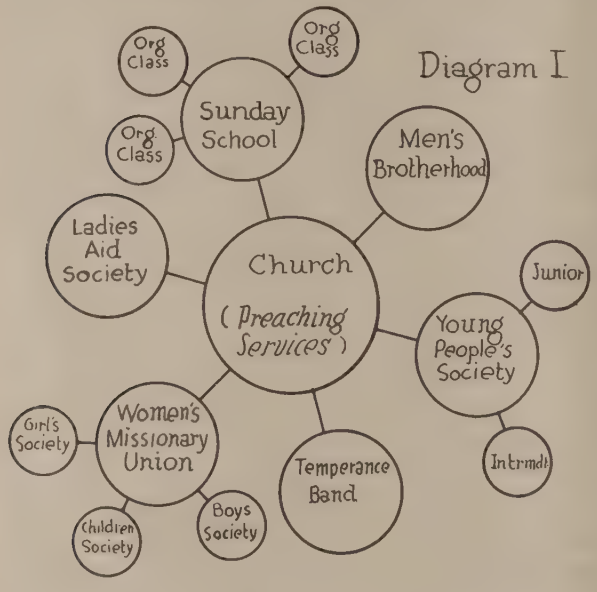

Diagram II

* * *

IN THE light of the previous discussion there loom up two great needs in our present day church life: first, unification of all the activities that we may legitimately include in the program of the church; second, the building of such a program as will include in its scope the *complete* religious nurture of every individual to whom the church is ministering. There means a radical change in present church organization.

The Master Teacher covers the whole matter of church aims succintly in just a sentence or two: "Go ye therefore, and *make disciples* of all nations, baptizing them in the name of the Father and of the Son, and of the Holy Spirit; *teaching* them to *observe all things* whatsoever I commanded you; and lo, I am with you always, even unto the end of the world." We see, therefore, that the work of the church is three-fold: evangelization, teaching, and service.

The first step in building an effective organization suited to the complete religous development of every member of the family is the grading of the church membership. In the church school, the principle of grading has for years been recognized as sound. If it is true that a ten-year-old child should have curriculum material suited to his particular needs, which differ from those of the sixteen-year-old young man or woman, isn't it just as true that the worship materials and materials for expression through service should also be properly adapted to the understanding and interest of each age group?

Assuming that the church is departmentalized, it then becomes necessary to build a comprehensive program of worship and teaching and service—three natural functions for three departments of the church conducted under the direction of the pastor who would be the "chief of staff" and director of worship and evangelism, assisted by a director of religious education and a director of service. These leaders would constitute an executive cabinet to supervise the complete church program. In the larger churches, each leader should be specially trained and devote his whole time to the work on salary. Under these three directors will work the principals of departments for the several age groups, and necessary supervisors. Then the church organization would be unified into a coherent whole, as indicated in Diagram II.

According to this ideal, instead of having an intermediate department of the Sunday school, and intermediate B. Y. P. U., and intermediate missionary society, and an intermediate sermonette (or a demand that intermediates listen to an adult sermon), we should have an intermediate department *of the church* and also a primary department *of the church*, a junior department *of the church*, a senior department *of the church*, a young people's department *of the church*, and an adult department of the church, a plan suggested several years ago by the old Sunday School Council of Evangelical Denominations.

Says Dr. Wade Crawford Barclay in "Religious Education," ". . . . With a score of societies, guilds, clubs, and what not, competitive in their membership and overlapping in function, the church itself is weak and almost helpless. A single organization, *the church*, with a complete program including worship, instruction, and social and recreational activities, organized into departments for its educational ministry to the various age groups, with its departments closely

articulated and with correlated programs, is absolutely essential to educational efficiency."

Try now to imagine how such an organization would function, using as an example the young people's department. This group would meet under the direction of the pastor for a service of real worship, the result of definite worship training given in the lower grades, and conducted largely by the members of the group. Then would come the educational period of forty minutes, and immediately following, perhaps, a project planning or expressional period of thirty minutes. Actual service activities will of course be carried on at week day meetings. With such a program it will be possible to complete in two hours or two hours and a half, all the work which now requires approximately three hours and a half. Furthermore, since the service would be *one* instead of three, the groups for each phase of the program would be identical and one group of officers would carry on the whole program. Such a plan would reduce greatly the number of business meetings, and most important of all, through it the members would develop a church consciousness instead of a young people's society, Sunday school or missionary society consciousness.

Probably a system of alternate periods would need to be worked out if the pastor is to direct worship in several departments. Then while the intermediates, for instance, were worshiping, the young people might be in the classroom.

But what about the evening preaching services, prayer meeting, and the missionary society programs? Suppose some members cannot attend the Sunday morning service?

The Sunday evening preaching service, probably with a mass evangelistic appeal, will afford an excellent opportunity for the church members to engage in worthwhile personal work. It may be, in some communities, that the young people may prefer to continue their expressional work on Sunday evening. If so, it will still be carried on by the same set of officers who had charge in the morning—there will be just one loyalty developed. Both the Sunday evening period and the mid-week meeting might well be an extension of the Sunday morning program to care for those who cannot attend the morning service, and for those actually engaged in carrying out the morning program.

* * *

AS FAR as this writer knows, no church has been organized completely as outlined, but there are a number of significant indications that some leaders are thinking seriously along those lines. Quite a sprinkling of churches have already adopted a unified program in which the worship service of the church school is the worship service of the church. All members of the school come first to the preaching service, and then go directly to their classes for instruction. In other churches there are actually organized young people's departments *of the church* carrying on the entire program for the young people's group—*and the plan is working.*

The existing series of church organizations represent man's efforts to provide a suitable vehicle to carry out the program of Christianity. The divine lies in the *teachings* of Jesus Christ, not in the machinery by which we have attempted to propogate the teachings. Jesus left no instructions for the conduct of Sunday schools, Christian Endeavors, ladies' aid societies, missionary guilds, or the like. He left the divine heritage of a thoroughly practical, ethical, moral, and spiritual code—the fundamentals. The mechanical accretions which we have today—however well they may have served needs in transitional periods, are after all, man-made and subject to change as the needs of society change. It would be difficult, indeed, to attach the thought of divinity to organization when a survey of the denominations shows so many varieties of organization.

In so short a time as twenty years, there has been developed the present graded curriculum for the church school, a natural, progressive development following the graded organization. So too, in the young people's societies, we see progress from the old-time haphazard adult testimony meetings to the present-day group-organized, graded societies enlisting members in actual service. No thinking person would presume to say that church organizations have not changed for the better in the past. Why then should we feel that the present organization forms are the ultimate ones? Since organization forms are of men, should not we Christians constantly ask ourselves, "How can we further improve and readjust our organization to make it a more efficient means for bringing to pass the Kingdom of God on earth?"

In business, in war organization, in government, and even in recreations, leaders never hesitate to change organization if a change means more effective results. But in religion—the churches—oh, that's different. We must move slowly in the matter, for fifteen or twenty years. Materialistic talk of efficiency should not be heard within the sacred portals. Any way, the Lord will take care of His own.

Really, isn't it about time that we used our heads a little on this matter of church organization?

RELIGIOUS EDUCATION IN THE COLLEGE CURRICULUM

By Harry C. Munro*

DOES the aggressive expansion of departments of religious education in our church colleges endanger the integrity of the A. B. degree? Can these colleges train professional directors of religious education for local church and field service? Is there a place for a religious education major in the undergraduate curriculum? What demand and expectation on the part of the churches which created, endowed and maintain it, must the college satisfy? What is this "religious education" anyway? Such were some of the questions before a unique and highly significant conference of college men in Indianapolis on April 19.

The undergraduate curriculum has been in ferment for two decades. Not the least disturbing factor has been the rapid spread and vigorous growth of departments of religious education. It has not been long since college presidents and deans smiled forbiddingly, if rather indulgently, at the proposal to put "Sunday-school work" into college curricula. But now few colleges escape recognition of this clamorous infant that has been rechristened and demands some measure of attention and guidance, not to say, control.

Heretofore college administrators have been discussing and facing together the problems involved in the multiplying courses in religious education and their popularity as vocational leads. Professors of religious education have been meeting to discuss standardization of their work and how to win a larger recognition of it in the curriculum. National and field administrators have been discussing means of making college work in religious education a greater asset in the local church to which the student returns after his college days are over. Each group has seen and faced certain aspects of a highly important and complex problem.

The conference on April 19th, however, was the first occasion when these three groups have sat together and faced frankly and fearlessly the issues involved. Under the auspices of the Board of Education of the Disciples of Christ, each college of the Disciples was invited to send to the conference its president, its professor of religious education, and in several cases an additional professor. Dr. Robert M. Hopkins, General Secretary of the Department of Religious Education of the United Christian Missionary Society (Disciples), two members of his headquarters staff and two of his field staff were also invited. Dr. Robert L. Kelly, General Secretary of the Council

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of Church Boards of Education, and Dr. Hugh S. Magill, General Secretary of the International Council of Religious Education, were also present by invitation.

THE conference opened with the following papers presenting the many sided aspects of the situation: "The Integrity of the A. B. Degree," President D. W. Morehouse of Drake University; "A Curriculum in Religious Education," President Cloyd Goodnight of Bethany College; "The Problem from the Viewpoint of a Professor of Religious Education," Professor W. E. Powell of Phillips University; "What the Churches Expect of Our Colleges," Dr. Robert M. Hopkins, of the Department of Religious Education, United Christian Missionary Society.

The papers were followed by a well organized and vigorous discussion in which every person present participated. The discussion moved consistently toward certain "findings" which were formulated by a committee and unanimously adopted at the close of the evening session.

AMONG the conclusions are the following significant items: (1) A recognition of the increasing importance of religious education as one of the most vital elements in the curriculum bearing upon the responsibility and service of the college to the local church. (2) The cultural and disciplinary values of religious education are second to those of no other element in the undergraduate curriculum. (3) Religious education should have approximately the same place in the undergraduate curriculum of professional religious educational workers as pre-professional majors have leading to such vocations as medicine and law. (4) The undergraduate college ought not to presume to prepare vocational specialists in religious education. Specialized professional training should be carried only in graduate schools. (5) The pre-professional major may well consist of a maximum of fifteen hours of work in religious educational technique and nine to fifteen hours in biblical and related content courses; or a minor of fifteen hours in religious educational technique may well accompany a Bible major. In both cases prerequisites in psychology and education should be required and the religious educational work restricted to junior and senior years. (6) The main responsibility of the department is to equip the entire student body for voluntary local church service in religious education. (7) In view of this there should be close co-ordination between these departments and the leadership training program of the communion, which is operative in the local church. This will come about by granting the regular standard credit in leadership training to college students for college work which covers the content and satisfies the requirements for standard credit. This will apply usually to the general units and to administrative specialization only.

The whole scope of religious education was presented in a remarkably comprehensive manner at the evening session in addresses by Dr. Kelly and Dr. Magill. They represented the two great overhead cooperative agencies in the field, namely the agency through which the church college boards of education cooperate and that through which the Sunday school boards cooperate. Both speakers brought revealing evidence of the growing recognition which religious education is receiving as a factor in our social and national life.

THE most heartening thing about this conference of Disciple leaders is that there developed no serious differences of opinion among the groups and interests represented. College presidents, professors of religious education, and members of the field staff were all heard to remark in substance as follows: "I came to this meeting with apprehension and misgivings, fearing that serious differences of opinion would develop as to the place of religious education in the college curriculum. I am happy to discover that the only real issues have turned on definitions of terms and these have cleared up as soon as we agreed upon their meanings. We all seem to want about the same thing."

The findings summarized above were adopted unanimously. Every worker goes back to his work with a new appreciation of the whole task and of the place in it of college courses in religious education. Both Dr. Kelly and Dr. Magill stated that this conference was a significant precedent which might well be followed by other denominational groups.

YOUNG PEOPLE'S INSTALLATION SERVICE

By Elizabeth Pletcher*

WHEN a young people's organization elects officers, there is the feeling that there should be some method of impressing upon the minds of those who are elected the trust that has been given them. At the same time, it is desirable to have the members of the group realize that the officers are not to do all the work of the organization, but that they too have their part in it. It was with this two-fold purpose in mind that the following installation service was worked out and used in the teen-age department of a church school.

This service may be used successfully in any teen-age department, young people's department, or other young people's organization, modifying it to suit local conditions.

A six or seven branch candle stick, containing six tall white candles should be placed on a table or reading desk near which the pastor will stand. One of these candles is lit before the service begins. The hymnal referred to is the *Hymnal for American Youth*. The retiring president is the leader of the service.

* * *

WORSHIP SERVICE: Use "Love and Service" in the "Orders of Worship," page 35. Omit the dismissal hymn. (See hymnal.)

TALK: "Keepers of the Light," by the pastor.
(It is suggested that the story "The Keeper of the Light," parts I and II, from *The Ruling Passion*, by VanDyke, be used as a conclusion to this talk.)

PRAYER: By the pastor.

HYMN: "Dare to Be Brave."

INSTALLATION SERVICE: (The pastor presiding.)
During the singing of the last stanza of the hymn, the church-school superintendent, together with the officers-elect of the department and the department superintendent, will step forward and stand in a group at the right of the pastor. As each officer-elect is presented by the church-school superintendent, he will step forward in front of the pastor, facing him.

Church-school Superintendent: It is a great pleasure to present to you these members of the teen-age department of our church school, who have been elected by the members of their department to be their officers and direct their work during the coming year. I present ———— ————, president-elect.

Pastor: You have been elected to the chief office of the department by your fellow members because of your fitness for the task. It will be your duty to preside at the meetings of the department, to interest yourself in its organization and work, taking charge of the same, to call special meetings when it may be necessary, to see that the work of the department is pushed forward, and to represent the department in any of the meetings of the church or church-school board where such a representative is desired.

Church-school Superintendent: I present ———— ————, vice-president-elect.

Pastor: You have been elected to the office of vice-president. You shall take the president's place in his absence, and shall give him any assistance which he may require in his work. You shall be chairman of the program committee which will work out the worship programs of this department.

Church-school Superintendent: I present ———— ————, secretary-elect.

Pastor: As secretary you will keep the records of the meetings, the membership, and the attendance of the members of the department. You will make the department announcements.

Church-school Superintendent: I pre-

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sent ——— ———, treasurer-elect.

Pastor: As treasurer you shall handle all funds of the department, keeping accurate record of the same.

Church-school Superintendent: I present ——— ———, superintendent of this department.

Pastor: To you is given the task of advising and guiding these young people in their task and in their program of work. May you realize the opportunity in this task which lies before you, and may you guide them in the "Jesus Way" of living, so that each of them may come to know what it means to have Jesus Christ for their Friend and Guide. (*To all the officers*) You have heard in brief, a statement of the work which you are about to assume. Will you discharge the duties committed to your care, as you have opportunity and to the best of your ability?

Officers: (*together*) I will.

Pastor: We welcome you into office. We trust that you realize the duty as well as the honor which has been given you, and that you may have the wisdom and the counsel to do your work acceptably to God and to your Master Jesus Christ, as well as to your group here. (*Officers step in a group to the left of the pastor.*)

Church-school Superintendent: I now present the members of the department. (*Department members stand in their places.*)

Pastor: You have heard the duties which your officers have undertaken. You have heard how each of them has pledged himself to perform his tasks to the best of his ability. But a captain cannot run a ship without a crew. Just so, the officers cannot carry on the work of this department without the help and cooperation of every member in the department. Will you cooperate with the officers of the department, attend the meetings regularly, and assist in any way you may be asked?

Members of the Department: (*together*) I will.

Pastor: May you grow as Jesus did, "in wisdom and stature, and in favor with God and man." May you always be "Yourselves at your best," striving toward the ideals which Jesus Christ has given the world. May you work together as He would have you do, not only for the good of those within the group but to bring Jesus Christ to those who do not know Him.

Church-school Superintendent: I now present the teachers of the department. (*Teachers come forward and stand in front of the pastor, facing him.*)

Pastor: You have heard the promises which these young people have made to carry on the work of the teen-age department. Will you, as teachers of their classes in the church school, advise and assist them in their work? Will you do your utmost to lead them to see the values of true Christian living, help them to take their stand for Christ, and when they have made their decisions and taken that stand, help them to live up to their decisions? Will you help them to be "shining lights," as it were, in the life of the world today? It is said, "A shining light comes from an even wick, through clear glass and a clean chimney, and is fed with plenty of oil. The brightness of the light does not increase, if underneath the chimney the wick is ragged and black. Neither does the light shine through a black and smoky chimney." Will you help these young people to keep "their chimneys polished with sincerity, and their wicks trimmed with truth," so that their lights may shine clear and bright?

Teachers: (*together*) I will. (*Step back to right of pastor, remaining in a group there.*)

Pastor: (*to all*) "The clear and steady light of being what we seem makes us lights for a candle stick to be set on a hill." May you make your lives bright and shining lights in the world today. May these lights which are being lit be symbols of your lives. (*Takes candle which has been lit during the entire service from the candle stick and holds it.*)

Department Superintendent: (*Steps forward, takes unlighted candle from candle stick, lights it from the candle which the pastor holds, faces audience, speaks.*) "Jesus said, 'I am the Light of the world, he that followeth after me shall have the light of life.' " (*Steps to right of pastor, stands facing audience, holding burning candle.*)

President: (*Does same as department superintendent, speaks*) "That is the true light, even the light which lighteth every man that cometh into the world." (*Steps to left of pastor, stands facing audience, holding burning candle.*)

Vice-President: (*Same as department superintendent, speaks*) "Jesus said, 'Ye are the light of the world. A city that is set on a hill cannot be hid.' " (*Steps to right of department superintendent, etc.*)

Secretary: (*Same as department superintendent, speaks*) "Light shall shine out of darkness." (*Steps to left of president, etc.*)

Treasurer: (*Same as department superintendent, speaks*) "The Lord is my light and my salvation." (*Steps to right of vice-president, etc.*)

Pastor: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

All: "Light of light that shineth ere the world began,
Draw thou near and lighten every heart of man."

Prayer of Consecration: Church-school superintendent.

Hymn: "Lead on, O King Eternal" (During the singing of the first stanza, the officers place the burning candles in the candle stick. The teachers and the officers, except the newly elected president, take their places in the audience. The president remains on the platform as leader of the closing service.)

Benediction: (*together*) "Grant us Thy peace upon our homeward way;
With Thee began, with Thee shall end the day;
Guard Thou our lips, from sin, our hearts from shame.
That in this house have called upon Thy name." Amen.

* * *

IN ORDER that all the mechanics of this service may drop into the background, it is suggested that the following printed program be placed in the hands of each one present, thus eliminating any announcements:

Worship Service: Use "Love and Service" in "Orders of Service," page 35.

Talk: "Keepers of the Light," the pastor

Prayer: The pastor

Hymn: No. 175

Installation Service

Officers

Members of the department

Church-school superintendent: "I now present the members of the department." (*Department members stand in their places.*)

Pastor: You have heard ———. Will you cooperate with the officers of the department, attend the meetings regularly, and assist in any way you may be asked?

Members of the Department: (*together*) I will.

Teachers of the department

Candle lighting service.

Officers

Pastor: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

All: "Light of light that shineth ere the world began,
Draw Thou near and lighten every heart of man."

Prayer of Consecration: Church-school superintendent.

Hymn: No. 188

Benediction: (*All*) "Grant us Thy peace upon our homeward way;
With Thee began, with Thee shall end the day;
Guard Thou our lips from sin, our hearts from shame,
That in this house, have called upon Thy name." Amen.

Near East Relief, 151 Fifth Ave., New York, can supply copies of a vacation church school project

AN EXPERIMENT IN "LIFE SITUATION" METHOD OF RELIGIOUS EDUCATION

By Nellie V. Burgess*

ON Monday evening, Aug. 23, a small group of children and leaders fairly "bubbled over" in the dining-room of Knowlton Conference, in the eastern townships of Quebec. Talk of "camp," "camp codes," games, and heaps of interesting things to do and tales of things that had been done filled the room. Children and leaders compared notes and got acquainted. Incidents on the long journey to camp that some of them had just completed were interspersed with, "Oh, we came early this morning. Say, there's lots of things to see. We've just had fun all day!"

At the close of the meal, everyone dispersed to unpack and settle down, to come later to the auditorium when the big bell should ring.

Who were they? A group of junior children with their leaders who had come to camp for a week of experiment with real "life situations." Of the twenty-one children who ultimately joined the group, twelve were "Explorers" or "Golden Keys," under the Canadian junior program organization wherein they "explore God's world, for the purpose of locating and filling their places therein according to the pattern of the child Christ Jesus who 'grew and became strong; he was filled with wisdom and the favour of God was upon Him.'" Facing and discussing life situations as they met them in home, church, and community life, they had built up codes of Christian living for themselves through the year. Now a small group had been brought to camp with their leaders to explore the out-of-doors, the camp, and build up a code of Christian living together as they progressed. There were three who had just passed the junior age, and would graduate to the next department in a few weeks, but who begged to be included. The others ranged through the junior age period. Most of them had helped to earn their camp expenses, although they came from many different home backgrounds.

The others were children whose parents were holidaying nearby and who were anxious to join. We were surprised to find very little difference between the two groups in their readiness to adapt themselves to camp cooperation and whole-hearted participation or leadership in the plans of the group, though probably the first group set the pace somewhat during the critical first day, when the success of the camp enterprise was determined.

"Can we go down across the railroad tracks to the lake?" In answer to this question, one of the very few rules made by the leaders was made clear. No one might leave the conference grounds without one of the leaders. This rule, made for the children's safety, and the setting of 9:30 P. M. as time for everyone to be in bed, were almost the only matters decided by the leaders.

"Are we to make our own beds?" "Will our rooms be inspected?"

"Tomorrow morning you can decide all these things when we meet together."

"We'll make them tomorrow morning anyway, and we want you to see if the rooms are neat."

A short meeting was held in the auditorium at eight o'clock. Games were played, leaders introduced, and the children decided that as they explored the camp they would like to build an exact miniature of it on some level spot, the size of this model to be determined when they commenced work next day. Seven-thirty was decided upon as time for rising in the morning, though some thought they would be awake much earlier than that. The swimming instructor promised to meet those who wanted a morning dip at seven o'clock.

* * *

EACH group, except one, had brought a leader of its own, but some groups had only one member while others had ten or more. The children decided it would be best to divide into groups of equal size so that they might "see how much each group could do." The twenty-one children were divided into four groups, each of which elected a captain. There were only five boys and eleven-year-old Ronald was the captain they selected. A new problem presented itself here. The leader of the boys' group could not come for two days, and every other leader was busy. What could be done? A fifteen-year-old boy about camp, just at that awkward arms and legs stage when one is six feet tall outside and only fifteen years old inwardly, came to the rescue and the boys accepted him meantime as their leader.

Some of the girls thought it would be a good idea to have, in addition to their regular names of Explorers and Golden Keys, special camp names for their groups. These each group chose by themselves, the girls being Canada Birds, Bluebirds, and Whippoorwills, and the boys, who rather looked down on birds, became Beavers.

And now it was almost nine o'clock. A short evening worship talk by the director was followed by the singing of the little closing benediction used throughout the week.

"We turn to Thee, O God, this night,
Ere yet to sleep we go,
We thank Thee for Thy loving care.
O may we find Thee everywhere,
And learn Thy love to know;
Good-night."—(*Tune—Elton.*)

It was hard to settle down that first night and though they did not make very much noise, some were kept awake by talking after 9:30. This was evidently another situation for camp adjustment and those who were disturbed were asked to present this problem next morning. Again in the morning, very early, voices were heard and doors closing noisily as the swimmers left for the lake.

* * *

AT breakfast, each group decided to hold their morning watch by themselves as soon as they returned to the cottage. The director, feeling a bit anxious, peeped into the Beavers' room. There sat the group with the fifteen-year-old leader, each with a Bible, reading with great seriousness alternate verses of a Psalm. She tiptoed away that they might not see her. The entire cottage was very quiet for about ten minutes and then it wakened decidedly as it prepared for room inspection. The camp bank was also open for fifteen minutes where each child might deposit spending money and withdraw it as needed, after council with the banker.

At 8:45 morning worship was held in the auditorium. Although the music leader played softly, the children came in rather carelessly, chatting and moving about. After worship came the camp discussion, called the "Code Talk." All sorts of things were discussed.

"We think the morning bell should ring earlier." A vote was taken and seven was decided upon as the proper time for the rising bell. Room inspection came next. The camp was unanimous that this was desirable.

"Who will inspect them?" asked the director.

"We wish you would."

"Very well, how do you want me to mark them and how particular am I to be?"

"Oh, very particular. Ten marks for each room and a mark off for each thing out of place."

A note was made of this. As each decision was made, leaders and children noted them in little notebooks that served also as bank books, memo pads, and for many other purposes.

Morning watch was approved. Some groups wished to meet under the trees instead of in their rooms and this was accepted as a good plan.

Then came the question of talking after "lights out" and before the rising bell. It was discussed at some length and the following results were noted:

The director was asked to keep a record of any talking or slamming of doors heard during this quiet time and to report at code talk each morning. No marks were to be given, each group being on its honour.

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The children also discussed worship, deciding that they ought to come in very quietly without talking. One thing had become very evident if the camp was to work well. Some one had to look after the auditorium to see that it was always tidy and ready for use. The Beavers volunteered to do this.

After the code talk they began to plan the making of the miniature camp. The Explorers undertook to find a suitable base, sand, moss, trees, and to survey and lay it out. The Golden Keys undertook to make the various buildings. Each group with its leader departed on an exploring trip to find out measurements, after which they worked out a scale and sorted over materials until 11:30 when the whistle of the sports' leader called them to group games.

Some of the children complained of being tired at lunch time, so the camp decided to rest for half an hour, those who didn't want to rest keeping quiet so they would not disturb the others. Then came a free time until 2:30 when outdoors group games were held, with competition between groups for points. At 3:15 the construction work leader met the children in the auditorium when all sorts of delightful things might be made for the Junior Red Cross. Each child chose for himself what he would like to make and a happy forty minutes followed. Then the bell rang for swimming, and helter skelter, away they went, forgetting all about their tools and materials which were left about.

"What am I to do?" the construction leader asked the director. "Shall I clean up?"

"No," the camp leader decided. "Here is a job for the auditorium committee and methinks an item likely to be brought up tomorrow morning. I can't imagine them doing all the cleaning up for the camp without a protest."

Hurrying from the lake, the group found there was just time to get dressed and reach the dining room by 5:30. The group captains had some songs ready and wanted each group at a table by itself. Another problem! Consulting the director, they decided to approach the head of the dining-room, whose little daughter was a camp member. She was very sympathetic to the request and promised that the next morning, all would be ready.

After supper the director announced a twilight story hour under the trees at 6:45. The boys were asked directly if they would include the preparation for this meeting with their auditorium duties. They assented willingly, but looked about most uneasily when a 7:30 meeting in the auditorium was announced. They suddenly remembered! As soon as possible they hurried out of the dining-room. "We can't play now; we've got work to do in the auditorium!"

The director chanced in shortly after.

"Gee, I don't think it's fair to clean up after everybody!"

"Did you remember to put your own things away?"

"No," rather crestfallen.

"Then, perhaps, they forgot, too, just as you did. But bring it up tomorrow morning and see what we can do." The result of this discussion will be noted in the Camp Code.

Everything was ready at 6:45 for what was really a twilight worship service. They sang several junior hymns, then everything was very quiet as they listened soberly to the story of "The Artist Who Forgot Four Colours," and then bowed their heads in prayer. The group was hushed for a time before they broke away, and then they went off quietly. The auditorium committee put the benches and hymn books in their places.

The Explorers were tired by 7:30, but the auditorium was spick and span. A singsong was followed by group games, then the music leader led them in a delightful half hour of music appreciation. A fairy tale, in which the heroine died, proved too much for one small maiden and the only tears that appeared all week were shed bitterly. Her group leader took her over to the cottage and peace was soon restored. The little quiet talk and benediction ended the day. At nine o'clock they were preparing for bed and by nine-thirty most of the children were asleep.

* * *

THE first day's program was followed throughout the week with one or two alterations, when the children decided to put on a concert Saturday evening and invite outsiders to see their work. Provision had to be made for practice. One day a picnic, a "bacon-bat," was held on the lake shore. A visit to a local museum occupied part of one afternoon. All new members were duly initiated one evening into the Explorers or Golden Key groups. The ceremonies were taken very seriously and every child seemed impressed by a Presence unseen but very real, as they repeated the solemn words of the little ritual.

"Oh, daddy," as little John met his father about the grounds next day, "I've been 'nitiated and I can't ever tell, 'cause it's a secret. But it's lovely, daddy, I'm an Explorer, now. See my pin!"

Each group had its own call. The Whippoorwills had no difficulty of course, and the clear "Whip-poor-will" could be heard about the grounds echoed back by "Sweet, Canada, Canada, Canada." A resounding "Whack" denoted the presence of the Beavers, but the poor Bluebirds had to fall back on simply calling out their name since the bluebird has no song.

Camp songs were very popular.

"1-9-2-6 at Junior Camp,
We're here for one whole week,
Working and playing every day,
Doing our part in every way,
1-9-2-6 at Junior Camp

We'd like to let you know
We're trying in earnest to live our best,
That's why we love it so."

This was one of the favourites. "Little Sir Echo," "Ten Little Indians," funny camp songs, and beautiful hymns all had their turn. Each group made a song of its own, some of the groups, notably the Beavers, many of them. Each group song brought in its camp call and some of them were quite well composed.

CANADA BIRDS

To show our love for our dear country
The Canada Bird we chose,
It sings its song of praise sweet and clear,
From dawn to evening's close;
And so we would do,
And prove our song true,
By all we do or say;
We, too, would sing, Sweet Canada, Canada,
And help in all we may.—*Tune, "Drink to me only.'*

BEAVERS

We're the Beavers strong,
We try the whole day long,
To do our best in every test
Of work, and play, and rest;
Beavers one, two, and three,
Four, and five and six;
We're the ones to help you out
When you are in a fix.—*Tune, "Jingle Bells."*

* * *

DURING the week, the camp gradually changed from a group of eager children working together experimentally to a smoothly running and functioning organized group. Outsiders watching the experiment freely commented on the order and precision with which the children regulated their program.

It was not always easy for the leaders to remember that they must not decide things for the children or give orders, but they did their best. The fifteen-year-old leader alternated from an attitude of grave responsibility to one of childish pranks. The boys recognized his limitations and often found it part of their group work to keep the leader himself in line, but they were nobly loyal to him through it all. An elder leader came during the week and while he insisted on no change being made, he steadied them occasionally and lent a helping hand in their projects.

It is impossible to record it all. A permanent code card recording the most important of their decisions was made on Saturday to be taken home as a souvenir of the camp. The following entries may be quoted:

Camp Code

WE are exploring God's world for the purpose of locating and filling our places in it according to the pattern of the child Christ Jesus who "grew and became strong, he was filled with wisdom and the favour of God was upon him."

These are the things we think He would like us to do in camp:

We will keep our morning watch, each group by itself with its own leader.

We will keep our rooms tidy.

We will be quiet after bed time and before the rising bell so we won't distub others.

We will be on time for meals, worship, and all our work and games.

Those who can play tennis will play with those who want to learn.

The boys will take care of the audi-

torium and the girls will help by being careful.

We will gather up any waste paper about the grounds to help keep them tidy.

We will lift our chairs in the dining room so they won't scrape on the floor.

We will be very quiet during worship.

We will not go into anyone else's room, except our chum's, without knocking.

We will not let little things make us cross.

* * *

EARLY in the week, each group decided to check itself up on punctuality. At the last code talk meeting on Saturday morning, not a single "late" was reported for the entire week by any leader or camp member. No penalties of any sort were even discussed, and although some small people forgot occasionally to live up to some camp rule, the slightest reminder was all that was ever necessary.

On Saturday evening and Sunday afternoon, the public were invited to view the miniature camp and listen to special programs. Saturday evening, two of the groups presented the little operetta, "Hansel and Gretel," and the other two a Bible dramatization, "David the Outlaw Warrior." The latter was repeated Sunday afternoon at the public service. On Sunday morning the entire camp attended church in the village, the children forming the choir while the congregation were told of the work of the week, by the minister and one of the camp leaders.

Each group took its turn during the week in leading the morning worship services. The juniors themselves presided, announced the hymns, read the Bible passage, and led in prayer. The leaders helped out by telling stories as the children were too busy to prepare them, although some of them were quite good story tellers.

The twilight and evening worship periods were taken by the directors throughout. The worship themes for the week dealt with God's out-of-doors, Christian living, and world friendship.

Sidney, a very troublesome only child in his family relationships, assisted quite ably when the Explorers took their turn in leading a worship service. Sidney's mother, when told about it, exclaimed, "Well, if this camp did nothing but that one thing, getting Sidney to do that, it has accomplished wonders. How did you get him to do it? But then, I could scarcely recognize Sidney all week. He's so different from what he's always been. I've been watching from a distance. I was afraid he'd ruin the whole camp."

"Indeed, he hasn't," the director replied warmly. "Sidney has been one of the best boys in camp. We've never had a particle of trouble with him at any time." And Sidney had deserved every word of this commendation.

* * *

IT WAS a sad time, saying good-bye. "Oh, I wish we could stay another week," came from all sides. Everybody's address had to be carefully written down, the leaders had to inscribe their autographs many times, and vows of life-long friendships were made. How much will they remember? No one knows, but surely that one week of Christian living wherein true responses were chosen to so many life situations as they arose cannot fail to leave a lasting impression! Whether it will transfer over into other life situations is a question only time and facts will answer, but Christian adjustments, made over and over in camp, with such happy results, will surely suggest themselves again when similar situations arise in home or school or community life. The simple code of Christian living may also lead the way to a larger philosophy of life than would otherwise have been evolved.

WEEK-DAY CHURCH SCHOOLS IN NEW BRITAIN, CONNECTICUT

By Warren M. Blodgett*

DURING the winter of 1925 the public school board took the initiative and investigated a number of experiments in week-day church schools held in various cities of the United States. Jews, Catholics, and Protestants alike were represented on the board and the consensus of opinion was that religious instruction given in the churches during public school time was a valuable addition to the education of boys and girls. Consequently the board voted to release children from the New Britain Public Schools—grades three to eight, one hour per week, for religious education in the churches. Cards were printed and distributed to the parents for their signatures and upon the receipt of such a card, on which the parent designated the church he preferred his child to attend, the public school released the children. Grades three to six were released on the last hour of the day Wednesday; grades seven and eight the last hour of the day Thursday. Accurate figures are not at hand as to percentage of children released to churches, because the number has changed from time to time, but it is safe to say that well over sixty per cent of the children between grades three and eight are released each week to attend the churches for religious education.

The only requirement made by the public school board was that the churches be prepared to adequately take care of the children released to them. All of the principal churches of the city accepted this responsibility and made preparations. Protestants, Catholics, and Jews are all released at the same time and go to the church chosen by the parent. And so the matter stands at the parent's discretion. At any time a child may be withdrawn from the church school and retained in public school, or he may be released from public school and allowed to attend the church school.

An attempt was made to unite all Protestant churches in giving week-day religious instruction, but only four churches joined in a union movement. These comprise three Congregational churches and one Methodist Episcopal.

The United Week-Day Church Schools

THE SCHOOLS supported by these four churches are known as the United Week-day Church Schools, and it is of these particular schools that I shall speak.

The churches are loyal in their support, both financial and moral, of the schools. The yearly budget presented January 1st, 1926, was $5,500.00, which is $6.50 per pupil per year. This does not include the salaries of the three supervisors.

Administration and Supervision

THREE OF THE cooperating churches employ directors of religious education and these three directors comprise the supervisory staff of the schools. One director supervises the third grade; a second supervises grades four, five and six; and the third, grades seven and eight. A volunteer worker elected to the position of chairman of the board of directors, well trained in religious education, gave a great deal of time to the administration of the schools this past year. She acted in the capacity of a general superintendent and met once a week with the three supervisors for conference. This provided a unified staff and enabled cooperative work of the highest quality to be done.

Three of the four churches are downtown churches, while the public schools are rather generally distributed throughout the city, and so we found it necessary to transport a considerable number of our children by bus and trolley between the public schools and the churches. The one church in the eastern portion of the city cares for all of the elementary grade children from two public schools in its vicinity. Of the other children, the third grade meets in the Methodist Episcopal church; the fourth and fifth grades, in the South Congregational; and the sixth grade in the First Church, on Wednesday. The junior high schools

*Minister, First Church of Christ, New Britain, Conn.

of the city are centrally located, and so all of the seventh and eighth graders in the United Week-day Church Schools meet in the First Church, on Thursdays, except the boys and girls who attend Sunday school in the South Church. These are accommodated in the South Church because of inadequate facilities in the First Church.

An effort has been made to secure correlation between the Sunday schools and the week-day church schools in grades seven and eight. From the first all Sunday-school classes have been kept intact in the classes during the week, several Sunday-school classes being combined into one week-day class. All seventh and eighth graders, both Sunday and week-day, have used the same course of study, namely, Forbush's *Life of Jesus* and *The Boy's Life of Christ*. The children of one church have had the same teacher on Thursday and Sunday, thus securing perfect correlation. In other cases an attempt has been made through conference to enable the teachers to team together. The results of this correlated work have been highly gratifying. The teachers have found it possible to do far superior work where they have the children twice a week.

There have been frequent conferences held between the supervisors and the teachers by grades. In general, public school standards of supervision have been aimed at. Administrative details have been standardized as far as possible and are cared for by secretarial help.

Enrollment and Attendance

THE PRESENT enrollment of the school includes seven hundred eighty-six pupils and fifty teachers. For the most part these pupils are members of the Sunday schools of the four cooperating churches. There are a few Catholics and a few Protestants of other churches in the city, and a few who have no church connections. I think some of the leaders of the week-day church-school movement feel that through this agency the churches will be able to reach the children in the highways and the byways, but our experience seems to show that in general only the children whose parents have vital connection with the churches are reached. However, the attendance of these children is practically as good in the week-day church schools as it is in the public school, and the time for religious instruction is a few minutes longer each week than usually given in Sunday schools, so as a matter of fact through the agency of the week-day church schools, the churches are doing one hundred per cent more in religious education than they were formerly doing through the Sunday school alone.

The Teaching Staff

THE FIFTY teachers were procured from three of the cooperating churches by a committee of laymen. The committee set high standards for itself in the choice of teachers. First of all, a person to qualify must have a mature religious consciousness. Second, she must have a good education, preferably normal school or college. Some were taken, however, who have only completed the high school education. If possible, she must have had Sunday-school experience. As a matter of fact, all of the fifty teachers, with perhaps one or two exceptions, are of high quality, both in religious experience and teacher training. In many cases we have obtained a happy combination—an ex-public school teacher with Sunday-school teaching experience, and a successful mother in a home. Our teachers who are thus prepared for their work have given excellent results. All teachers are paid $1.50 per teaching session, and experience has proved this to be a good standard. Small as it is, it holds the teachers up to professional standards, and we can make demands upon them and upon their time which we could not make if they were volunteers. Furthermore, they have maintained almost a perfect record of attendance throughout the year.

Curriculum

FOR THE MOST part, Abingdon text books have been used. In grade three we use *Everyday Lessons in Religion;* grades four and five use *Tales of Golden Deeds;* grade six used *A Travel Book for Juniors;* grades seven and eight use Forbush's *Life of Jesus* and *The Boy's Life of Christ* (Scribner's).

From the beginning, the supervisors have emphasized the need for the teachers to expand beyond the confines of the text book and adventure into the unexplored regions of project teaching. The degree of this expansion has rested entirely with the teacher and has depended upon her training and experience. Some very good project work has been done in all the grades and some very good text book work has been done. Our theory of supervision has been to let the teacher take the initiative with the supervisor giving her aid wherever possible. Two boys' classes are led by men and are using a discussion method based on the Y. M. C. A. pamphlet, "A boy's questions (ages twelve to fifteen)." These classes are organized as clubs and the boys are intensely interested. One girls' class under a Y. W. C. A. secretary are working out a project in world friendship. Although the class has twenty-six pupils, very good results have been obtained, both in discussion and in handwork.

Worship

WE HAVE FELT that training for worship should occupy an important position in the curriculum and have made provision for it, both by classes and by departments. All of the teachers are urged to develop God-consciousness in the class groups, to teach the children to write prayers, and to lead in oral prayer and general participation in class worship. In the departmental assemblies we have used hymns, scripture selections, prayers, and pictures in different combinations at different times. Classes have worked up worship services for these assemblies and have taken full charge upon occasion. Variety seems to be the spice of life and, anyway, we are not sure that we know the best type of worship for our children, so we are willing to experiment. The following are random selections from prayers written by fourth and fifth graders:

"Dear Lord, I will try my best to help You finish the world. To help the poor people and to be kind and true. I wish everybody will help also so that the world may be finished. Then is the only time that everybody will feel happy. Amen."

"O God, I wish You would forgive me for what I have done wrong. God forgive me when I swore. O God, forgive me for not . . . our ashes."

Prayers written by seventh and eighth graders show a religious development:

"O Father may we be forgiven from our wrongs and sins. And may we try to be grateful for the miracles. May we teach others as others have taught us—'To love thy neighbor as thyself.' And may we try to teach others to love Thee most. This we ask in the name of our beloved Savior. Amen."

"Dear Lord, we thank You for all the things that You have given us, our parents and playmates and all the blessings that You have given us. May we all want to learn about Christ and try to follow His perfect life as much as possible. May we be kind to everybody and love our neighbor as we would our parents. Amen."

Criteria of Success

HOW SHALL we say whether we have succeeded or not? Members of the cooperating churches, members of the board of directors, and supervisors all feel that the experiment has proved a success. The teachers have maintained practically a perfect attendance throughout the year and are for the most part willing to teach their classes next year. They feel that they are getting real results in the lives of their boys and girls through their teaching. I think I can say with fairness that most of the pupils are willing upon their own initiative to attend the week-day church schools. A few are forced to do so by their parents. There is a good spirit both of study and worship displayed by the pupils. It may be that they look upon the week-day church schools as a recess period from the public school. Certainly it is a change for them, but after all has been said they appear to be enjoying and profiting by the experiment. Parents have said that their children are greatly interested in the school, and public school teachers have confided to us that the children are eager to attend. I should like to add at this point that throughout the experiment we have had the whole-hearted cooperation of all the public school teachers and officials. Definite results from religious education of any kind are difficult to measure. In fact, we have no adequate standards as yet for the measurement of religious education.

PRIMARY WORSHIP PROGRAMS FOR SEPTEMBER

By Dorothy Kay Cadwallader*

Theme for September: The Work Time of the Year

First Sunday

CALL TO WORSHIP: "Lord of the Sunlight" (*Songs for Little People*, Danielson-Conant, Pilgrim Press, Boston, Mass.).

HYMN: "Song of Praise" (*Song and Play for Children*, Danielson-Conant, Pilgrim Press, Boston, Mass.).

"Every morning I will raise
Unto God my song of praise,
Thanking him for happy days,
Glory to the Father."

HYMN: "Something Happy" (*Song and Play for Children*).

"Every morning seems to say,
There's something happy on the way,
And God sends love to you."

BIBLE: Psalm 24.

PRAYER:

Dear Jesus we thank thee for the lovely summer days.
We thank thee for the playtime of the year.
We thank thee that we may come back to school.
We thank thee for this the beginning of the work time of the year. May we enjoy the worktime of the year even as we enjoyed the playtime. Amen.

OFFERING SERVICE: Have offering brought forward by a member of each class.

Song: "A Child's Grace (*Song and Play for Children, No. 9*).

"For all we eat and all we wear,
For daily bread and nightly care,
We thank the heavenly Father,
We thank the heavenly Father."

LESSON STUDY: Have pianist play, "Lord of the Sunlight," to call children around the superintendent for the story.

STORY: Begin reading from either of the study books for the year, *Indian Playmates from Navajo Land*, Ethel M. Baader, *Kin Chan and the Crab*, Mrs. Guy Converse (a story of Japan). Order from any denominational board or from The Board of Foreign Missions, 156 Fifth Ave., New York, N. Y. Continue reading from the book selected each Sunday until finished, then take the other book that the children may have a vision of both Home and Foreign Missions.

SONG: "The Father's Care" (*Song and Play for Children, No. 18*).

"All the little children,
Wherever they may be,
In this land of sunshine,
Or far across the sea,
Have a loving Father
Who, with tender care,
Watches o'er the children,
Here and everywhere."

PRAYER: Lord God, Father of all, be with us as we go to our homes and as we begin our work this week. Amen.

*Public School Supervisor, Trenton, N. J.

Second Sunday

CALL TO WORSHIP: "Lord of the Sunlight."

HYMN: "Song of Praise."

HYMN: "Something Happy."

BIBLE: Psalm 24.

PRAYER SONG: "Thanksgiving Response" (*Song and Play for Children*).

"Heavenly Father, thanks we bring,
Thanks for work time we sing."

OFFERING SERVICE: See first Sunday.

LESSON STUDY: Call children around superintendent by playing "The Father's Care."

STORY: See first Sunday.

SONG: "The Father's Care."

SONG: "A Wee Prayer" (*Song and Play for Children, No. 78*).

"Father in heaven, we pray to thee
That good children we may be."

Third Sunday

CALL TO WORSHIP: "This Is God's House" (*Songs for Little People, No. 8*).

HYMN:

Trained Leadership Makes a Difference in the Local Church

Lake Geneva, Wis.
July 25–August 6

Geneva Glen, Colo.
July 25–August 6

Lake Winnipesaukee, N. H.
August 8–20

"These two weeks have been a mountain-top experience of—
Fellowship, Inspiration, Consecration."

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For full information
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H. Shelton Smith, Dean, 5 S. Wabash Avenue, Chicago

"This is God's house and he is here today
He hears each song of praise and listens when we pray."

HYMN: "Song of Praise."
BIBLE: Psalm 24.
SONG: "A Prayer to Jesus" (*Songs for Little People, No. 146*).

"Lord Jesus, may I always be
Tender and kind of heart like thee;
If any suffer or are sad,
Help me to try to make them glad."

OFFERING SERVICE: See first Sunday.
LESSON STUDY: Play, "A Prayer for Each Season" (*Songs for Little People, No. 10*) to call the children around the superintendent for the missionary story.
STORY: See first Sunday.
SONG: "The Father's Care."
CLOSING PRAYER: (*Songs for Little People, No. 98.*)

"Dear Father, bless each little child
And keep us all we pray,
Safe in thy loving care, until
Another Sabbath Day."

Fourth Sunday

CALL TO WORSHIP: "Opening Prayer" (*Songs for Little People, No. 97*).
HYMN: "Opening Prayer."

"Loving Father, hear the prayer
Of little hearts today.
For thou art here and everywhere;
Thy love surrounds alway."

HYMN: "Lord of the Sunlight."
BIBLE: Psalm 24.
PRAYER: "A Prayer to Jesus" (*Songs for Little People, No. 146*).
OFFERING SERVICE: See first Sunday.
BIRTHDAY SERVICE: Recognition of all children having birthdays in September. Have birthday children come forward. Sing as a prayer "Closing Prayer."

"Dear Father, bless each little child
And keep them all we pray,
Safe in thy loving care, until
Another birthday."

LESSON STUDY: Have pianist play "A Prayer for Each Season" to call the children around the superintendent for the story.
STORY: See first Sunday.
SONG: "The Father's Care."
"GOOD-BYE HYMN": (*Songs for Little People, No. 96*).

A UNIFIED VACATION SCHOOL PROGRAM

By Katharine Brown*

THE second day of daily vacation Bible school, the first that had been held n the community, the following remark was heard from one of the junior boys, 'We don't want to call this a school, cause we're havin' too good a time to call it school." That morning the junior department had chosen eight representatives to form their school council. It was at the meeting of this group at the close of the regular session that this statement was made. So the principal asked, "What would you like to call it then?" Several suggestions were offered and discussed by the group, reasons being given for each suggestion that was offered as to why that name would be suitable. After much thought, three of these names were selected to be presented to the entire department the next morning, allowing them to choose their name in democratic fashion.

At the close of the worship service the next morning, the president called a short business session, and presented a matter of a name. The three recommendations made by the council were given, together with the reasons for each suggestion. By a large majority of votes the name "Our Friendship City" was chosen, and the school was known by that name the rest of the summer. The school council became the "city council" and the president the "mayor" of the municipality.

Just where did they get the idea of this name? It was suggested by one of the student members of the council and not by the principal. But the work of the entire school during those first two days had really shaped the name. For the first year of the school it was decided that our aim in our entire program in the junior department should be "to establish in the life of the child those Christian attitudes which constitute the abiding values of life, goodwill, love, loyalty, reverence, faith, etc." The staff, not knowing the children and their particular needs before the opening of the school, felt that with this aim in mind and the program planned around it, they would have an opportunity to fit in the needs as they arose. Worship services, Bible study, handwork, expressional, or service activity, recreation, and student government were all planned with this thought in mind. The stories which were told at those first two worship services, "The City of God"* and "The House of Friendship"* together with the other work done in these two sessions furnished the idea of "Our Friendship City." And through all the worship, study, work, play, and giving or sharing of the children through the entire four weeks, the children became real citizens in the "Friendship City."

"Living as Jesus Lived"[1] was used as the Bible study course, adapting it as was felt advisable to meet the needs of the group and of the program. For memory work, Bible passages and hymns which would give the pupils some of the ideals which we desired them to have in a permanent form were used. For the Bible memory work, Psalm 1, 1 Corinthians 13, Psalm 121, and John 15:1-14 were used. The memory hymns were "I Would be True," "Dare to be Brave," "O Master, Let me Walk With Thee," and "We've a Story to Tell to the Nations."

The worship services were each planned with some specific theme, part of the general aim, in mind; the story (not biblical), hymns, prayer, Scripture all centered about this theme. The stories for these services were taken from *Stories for Worship and How to Follow Them Up*, by Hugh Hartshorne, and *Seeing America for Christ*, by Limouze[2]. The Bible memory passage suitable to the particular theme for the day was used for the Scripture. Some one of the memory hymns particularly suited to the theme as well as other suitable hymns which were not memorized, were used in the service. These were taken from the *Hymnal for American Youth*, by H. Augustine Smith. The prayers, whether offered by teacher or pupils, were always in keeping with the thought of the service. This was noted particularly when the children led the service and offered the prayers, as the success of the worship service was measured partly by this response on the part of the pupils.

The offering was both a part of the worship service, and a part of the service activity of the school. The children themselves decided what should be done with it. They decided that, as they put it, "Since some people have been so kind as to see that we have this pleasant time this summer, we should like to help pay for it." Half of the offering for the four weeks went to the committee financing the school. And "because some one has been thoughtful enough to start this for us, we should like to help start a school for children who have never had one." The other half of the money was sent to the Daily Vacation Bible School Association for promotion of other schools.

All of the handwork or expressional work was a service activity. Some of the articles made were for the other members in the family in the children's own homes. Other articles were made to send to other children, the department itself choosing where these should be sent. They chose the children's ward of the New York Orthopedic Hospital, because they wanted to send their things to lame children who could not get everywhere, and because they felt that children of all different nationalities would be in this group. This choice was finally made about the end of the third week of the school, after our relations to the boys and

*Specialist in Religious Education.

*Stories for Worship and How to Follow Them Up, by Hugh Hartshorne, Charles Scribner and Sons.
[1]Judson Press.
[2]Westminster Press.

girls of other la[illegible] had b[illegible] discussed.

The recreatic[illegible] period, with its organized and free p[illegible], offered ample opportunity for the [illegible]velopment of loyalty to Christian ideal[illegible] of respect for others, and goodwill toward others. Opportunity for the development of other Christian attitudes was found here also, but only the outstanding ones are mentioned.

The closing service of each session of the school was a verbal expression of loyalty to Christ and to our country, or in other words, an expression of Christian citizenship. This part of the school session was very brief. There was the salute to the Christian flag, followed by the singing of the hymn "Fling out the Banner." Then there was the salute to the American flag, followed by the "Star Spangled Banner."

* * *

PROBABLY the greatest opportunity for the development and expression of Christian attitudes came in the self-government of the school. The selection of the school council, and the choice of a name for the school have been referred to, as have also the decision as to what should be done with the offering and the handwork. Whenever possible school plans and policies were discussed and the final decisions and plans made either by the council or the school as a whole. Always a teacher sat in the council as advisor. Matters of the discipline, choice of leaders for the daily worship services, plans for the outing and the closing exhibit were all taken care of by this group. During the last week of the school, the suggestion came from one of the council members that some form of recognition be given those who had attended regularly and had done satisfactory work. They decided that certificates would be desirable. But to whom should the certificate be given? Two or three bases of award were suggested. These suggestions were put up to the group as a whole for their decision. Though a number of the children had been away from the school an entire week, due to vacation trips, they decided that only those children should have certificates who had not been absent more than three times, and whose work had been satisfactory to the teachers.

The closing exhibit of the school was not a specially prepared play or pageant. It opened with a worship service led by the mayor of "Our Friendship City." The Scripture passage and hymns were selected from the memory work of the four weeks. The "Story of Our Friendship City" was told by one of the girls. She told in her own way why and how the school had chosen the name "Our Friendship City," and how they had tried to really be such a city organization during the four weeks. The prayer, also original, was given by another child. Following the worship service, dramatizations of two of the Bible parables, ideals for Christian friendship, "watchfulness" and "forgiveness" were given. A brief "Goodwill Pageant," picturing the relation of the Spirit of Christianity and the Spirit of America to the many different nationalities in America, closed the program. This part of the program had been evolved from the stories told in the daily worship services, there being only one rehearsal to put it all together.

* * *

THE SECOND year of our school, the program was unified still more. Our aim for the entire school was to establish Christian relationships with others. In the kindergarten relations with other children with whom the children associated, and with the people in their homes, were stressed. In the primary department the relations with children of other lands, especially those foreigners in our own land, were stressed. In the junior department the relationships with these children were stressed, together with the idea that the people of other lands are, in a large measure, responsible for what the Christian children of America have today.

The program of the junior department was similar to that of the previous year, with the material centering around the new aim. For the Bible work and the worship services material from *Knights of Service*, by Emerson O. Bradshaw, was used. This year the name "Knights of Service" was chosen by the school. As was true the previous year, the choice of this name was the result of the work of the first two days. The children did not know the name of the course of study which was used. The closing exhibit was all included in a little morality play "A Vision of a Knight of Service." The knight's vision included all the activities of the school, and so affected his life that he decided to become a "Knight of Service." Again the exhibit was merely the culmination of the work of the school.

* * *

HAS it been worth while? In either case was the aim or even some part of the aim accomplished? The only measure of results has been the remarks which have come from those parents and workers with the children who have known them before and after vacation school. A mother says, "It used to be that when Jane went to church she read her Sunday-school paper during the service. Since she has been to vacation school, she finds and takes part in the hymns and the responsive readings." A worker with a junior group says, "The children who have been to vacation school certainly 'show up' the others when it comes to prayer. They seem to know how to pray." Another says, "John certainly has a different attitude toward the Italians in his class at school since vacation school." And on a summer's evening, one hears from the home of two vacation school pupils as they are preparing for bed,

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be friend of all—the foe, the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love and lift.
—*Howard Arnold Walters.*

JUNIOR WORSHIP SERVICES FOR SEPTEMBER

By Margaret M. Clemens*

Theme for the Month: Work

First Sunday: Everyday Workers

Labor Day

PRELUDE: (instrumental) "Moonlight Sonata" (second movement), Beethoven. (*Services and Songs*, Baldwin).

CALL TO WORSHIP.

Leader: It is a good thing to give thanks unto Jehovah,
And to sing praises unto thy name, O Most High. *Psalm 92:1.*

Dept.: Let the favor of the Lord our God be upon us;
And establish thou the work of our hands upon us.

All: Yea, the work of our hands establish thou it. *Psalm 90:17.*

HYMN: "We Are Come with Joy and Gladness."

PRAYER:

Dear Father in heaven, we bow our hearts before thee. Thou hast given us so much that makes life fine and beautiful and worth while. We praise thee for thy loving kindness toward us. We thank thee for thy good gifts; for home and school, for our church and our church school, for our families and our friends, for good clean fun and play. And today as we think of the workers in thy world and as we ourselves are about ready to go back to school, we thank thee for work. Bless those who are building our world and who are helping to make it a good place to live in by honest loyal every-day work. Help us to add our share of work to the world. In Jesus' name, Amen.

SCRIPTURE: What the Bible Says About Work.

Leader: Whatever ye do work heartily as unto the Lord. *Col. 3:23.*

Dept.: In diligence not slothful, fervent in spirit, serving the Lord. *Romans 12:11.*

Leader: Study to do your own business and to work with your hands. *1 Thess. 4:11.*

Dept.: If any will not work, neither let him eat. *2 Thess. 3:10.*

Leader: Be ye strong, and let not your hands be slack; for your work shall be rewarded. *2 Chron. 15:7.*

All: Jesus said, We must work the works of him that sent me, while it is day; the night cometh, when no man can work. *John 9:4.*

HYMN: "Work, for the Night Is Coming."

OFFERING SERVICE.

Leader: Remember the words of the

*Assistant Children's Editor, American Baptist Publication Society, Philadelphia,

Lord Jesus, that he himself said, It is more blessed to give than to receive. *Acts 20:35.*

Dept.: Let us not be weary in well doing, for in due season we shall reap if we faint not.

Collecting of Offering.

Prayer:

Bless thou the gifts our hands have brought,
Bless thou the work our hearts have planned;
Ours is the faith, the will, the thought,
The rest, O God, is in Thy hand. Amen.

HYMN: "Where Cross the Crowded Ways of Life."

STORY OF EVERYDAY WORKERS: (Select a story from *Missionary Stories for Little Folks*, Second Series, by Applegarth, or *Heroes of Everyday Life*, Coe.)

POEM:

I am glad a task to me is given,
To labor at day by day;
For it brings me health and strength and hope,
And I cheerfully learn to say,—
"Head you may think, Heart, you may feel,
But, Hand, you shall work alway!"
—*Louisa M. Alcott.*

PRAYER.

CLOSING PRAYER HYMN: "Jesus, Thou Divine Companion."

Jesus, thou Divine Companion,
By thy lowly human birth
Thou hast come to join the workers,
Burden-bearers of the earth,
Thou, the Carpenter of Nazareth,
Toiling for thy daily food,
By thy patience and thy courage,
Thou hast taught us toil is good.

DEPARTMENTAL PERIOD.

Fellowship Service. Welcome to visitors, new members, recognition of birthdays, church attendance, and the like.

Reports and Announcements.

Hymn: "Stand Up, Stand Up for Jesus."

Drill: (A brief period devoted to Bible drill or the memorizing of new material.)

Call to study.

Dept.:

Let the words of my mouth and the meditation of my heart
Be acceptable in thy sight,
O Jehovah, my rock and my redeemer.

Psalm 19:14.

LESSON STUDY.

Second Sunday: Working for an Education

PRELUDE: (Instrumental) "Pilgrim's Chorus," Wagner.

CALL TO WORSHIP: (See program one.)

HYMN: "With Happy Voices Singing."

PRAYER: The Lord's Prayer.

OFFERING SERVICE: (See program one.)

HYMN: "Saviour, Teach Me Day by Day."

SCRIPTURE PREPARATION.

Leader:

"For now when the leaves with crimson burn,
Once more to books our eyes we turn,
Glad to study, and glad to learn
Life's truth and its goal and rule."

Now that we are starting back to school to learn and study through another year let us hear what the Bible says about getting wisdom.

SCRIPTURE: (Read by a junior.) Proverbs 3:13-18 and 4:7.

STORY: Working for an Education Against a Handicap. (Tell the story of the struggles for an education of Booker T. Washington or Helen Keller. Both stories may be found in *Hero Stories*, by Carolyn Sherwin Bailey, published by Milton Bradley Company.)

HYMN: "I Would Be True."

PRAYER: (It would be well to distribute typewritten copies of this prayer for the juniors to take home. If this is done the prayer may be read now in unison. Otherwise, a junior may read it for the group.)

Dear God, a school day comes again,
With many things for me to do.
Please bless my Heart and guide my Brain
And make me thoughtful, strong, and true.
My lessons may seem dull to me,
And study hours long and dry;
But if You help me, then I'll see
How fast those useful hours fly.

O God, go forth with me today,
And help my Head and guide my Hand;
For You are wise and know a way
To make me learn and understand.
Open my Heart and Eyes to see
How kind is every study hour,
For each one offers Gifts to me
Like Wisdom, Patience, Love, and Power.
—*John Martin.*

DEPARTMENTAL PERIOD.

Hymn: "Truehearted, Wholehearted."

Fellowship Service: (See program one.)

Reports and Announcements.

Drill: (See program one.)

Call to Study: (See program one.)

LESSON STUDY.

Third Sunday: Working Together

PRELUDE: (Instrumental) "J'y Pense," Meyer-Helmund.

CALL TO WORSHIP: (See program one.)

HYMN: Doxology.

PRAYER:

RESPONSE: (sung.)

O hear our prayer and answer make
This we ask for Jesus' sake. Amen.
(*Hymnal for American Youth*)

SCRIPTURE: Working Together with Christ as Leader. Luke 10:1-9, 17.

HYMN: "Marching With the Heroes."

OFFERING SERVICE: (See program one.)

STORY: (illustrating cooperation or team work).*

HYMN OR SOLO: "Not Alone, But Bound Together." (*Services and Songs for the Junior Department*, Baldwin.)

Not alone, but bound together,
We are climbing day by day;
If one falls, some other stumbles
On his way, on his way.

Not for self, for one another
God would have us live each day;
Then each deed will help a brother
On his way, on his way.

THE LAW OF TEAMWORK.

Leader:

We could not accomplish much in the world if each of us attempted to work alone without any thought of others. It is playing together that wins the game, and working together that accomplishes fine pieces of work. We all need to learn the law of friendly cooperation with other workers.

One alone could not build a city or a great railroad. One alone would find it hard to build a bridge. That I may have bread, people have sowed and reaped, people have made plows and threshers, have built mills and mined coal, made stoves and kept stores. As we learn better how to work together, the welfare of our country is advanced.

Let us read together the Law of Teamwork.

Dept.: (In unison.)

1. In whatever work I do with others, I will do my part and encourage others to do their part promptly, quickly.

2. I will help to keep in order the things which we use in our work. When things are out of place they are often in the way, and sometimes they are hard to find.

3. In all my work with others I will be cheerful. Cheerlessness depresses all the workers and injures all the work.

4. When I have received money for my work, I will be neither a miser nor a spendthrift. I will save or spend as one of the friendly workers of my country.—*From Children's Morality Code.*

PRAYER HYMN: "O God Who Workest Hitherto."

DEPARTMENTAL PERIOD:

Fellowship Service: (See program one.)

Reports and Announcements.

Hymn: "Lead On, O King Eternal."

Drill: (See program one.)

Call to study: (See program one.)

LESSON STUDY.

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*Tell either the story of Nehemiah and his people working together to rebuild the walls of Jerusalem or the following:

Many, many years ago, so an old legend tells us, all the trees grew together in a great forest. But there came a time when some of the trees grew impatient of living and growing in such close companionship with their fellow trees.

"We want to get away," they said, "out into the open spaces where we can stand alone and grow as tall as we please. We do not need the help and support of other trees, and we do not see why we should have to stay here to lend our help to them."

So the discontented trees betook themselves away from the forest of their brothers. Far and wide they scattered, each one choosing for himself a wide open space where he could not be held back from growth by any other tree. Deep into the soil they sank their roots, far into the sky they stretched their branches. They were not overshadowed by any taller trees, nor were there any smaller ones near to demand their protection and care.

All went well until one day a mighty tempest broke over the country. The solitary trees bowed before the fury of the storm; their branches were lashed in the wind, their leaves were ripped off. Finally before the storm had spent itself, their limbs were snapped off and their trunks uprooted from the ground. Not one of the lone trees was left unharmed.

But in the forest it was different. Like a mighty army the trees stood together before the tempest. Rage as it might, the wind could do nothing against their interlaced branches. At last, spent and exhausted, the storm died away, but not a tree in the forest had it overthrown.

Fourth Sunday: Working for Others

(Missionary Service)

PRELUDE: (Instrumental) "Evening Song," Schumann.

CALL TO WORSHIP.

Leader:

The Lord is in his holy temple;
Let all the earth keep silence.

Silent Prayer:

Response. (Sung softly.)

"Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord, most high." Amen.
(*Refrain of "Day is Dying in the West."*)

PRAISE HYMN: "When Morning Gilds the Skies."

SCRIPTURE: John 21:15-17.

HYMN: "Hark! The Voice of Jesus Calling."

Hark! the voice of Jesus calling,
Who will go and work today?
Fields are white and harvests waiting,
Who will bear the sheaves away?"
Earnestly the Master calleth,
Rich reward he offers free;
Who will answer, gladly saying,
"Here am I, O Lord, send me"?

If you cannot cross the ocean,
And far mission lands explore,
You can find the needy nearer,
You can help them at your door;
If you cannot give your thousands,
You can serve with willing might,
And whate'er you do for Jesus
Will be precious in his sight.

PRAYER.

OFFERING: (See program one.)

HYMN: "We've a Story to Tell to the Nations."

STORY: "The Joy of Helping." (From *More Story Worship Programs*, by Stowell. This is the story of Fidelia Fiske, missionary to Persia. If it is not accessible substitute the story of another missionary.)

HYMN: "Love Thyself Last."

PRAYER:

Dear Father in heaven, we thank thee for the brave men and women who have lived their lives in helping others. We thank thee for the boys and girls who have found the joy of helping too. Help each one of us to live helpful lives. Help each one of us to have some part, whether it be large or small, in helping others to know and love thee. In Jesus' name we ask it, Amen.

DEPARTMENTAL PERIOD.

Salute to the Christian Flag: I pledge allegiance to my flag, and to the Saviour for whose kingdom it stands, one brotherhood, uniting all mankind in service and in love.

Hymn: "Fling Out the Banner."

Fellowship Service: (See program one.)

Reports and Announcements.

Drill: (See program one.)

Call to Study: (See program one.)

LESSON STUDY.

A DAILY VACATION BIBLE SCHOOL PROJECT

By Harold V. Hartsough*

IT WAS the second or third day of the first week of the daily vacation Bible school held at the First Presbyterian Church, Indianapolis, Indiana, the First Friends' Church cooperating. The staff of the school had not yet discovered a suitable craft-work for the older children to make which would be correlated with the general theme of the course, "The Child in His World." The stories had been centered around the world of Jesus' day, and the things that Jesus did as a boy and also as a great teacher and physician.

This day the story-teller told of Jesus coming home from the Temple to the house of Peter. After the story, a lady representing the American Art Clay Company came in to demonstrate the use of permoplast modeling clay in craft-work for children. She brought in a miniature model of a Hebrew house which she had made as a sample. This model Hebrew house of clay had the flat roof and guest chamber at one corner, and the outside stairway typical of houses in use in Jesus' day.

It fascinated the children and each child was given clay to make himself a rich man's or poor man's house, or an inn, or sheepfold, etc. At once we wondered just what form our final exhibit would take and the best way to show it. At first a small section of Jerusalem was thought of. Then as we got into it, we were captivated by the extensive idea of making the whole city in miniature.

The third week of the school found us all looking up information in atlases, encyclopedias, Bible maps, reference books and magazines, and viewing stereopticon lectures on the city of Jerusalem. The teachers and supervisors and the older junior and intermediate children held frequent conferences outside of school time, exchanging ideas as to the actual construction of the city.

A piece of upsom building or wall board six by four feet was secured The outlines of the city walls, temple, streets, and the contour lines were drawn on this board according to scale taken from the best map available. Corrugated cardboard cut to fit the contour lines were glued on, to the proper thickness, to produce the different levels of the city, varying from 2550 feet above sea level on Mt. Zion down to 2200 feet above sea level in the Kidron valley.

Permoplast clay of different colors, mostly gray, some green and a little red was spread on by the children to form the groundwork for the hills, fields, streets, and valleys. The walls were made of gray clay with cardboard foundation. The towers and gates were modeled by some of the older children after considerable study. The miniature houses were then placed to as nearly as possible resemble pictures of the sacred city.

A study of the wonders of Solomon's temple was made by the whole school, but the intricate construction of most parts of the temple as rebuilt by Herod was finished by the demonstrator. The fifth week found us all working nights in order to be ready for exhibition on the night of graduation.

The project was such that all wanted to help, fascinated by the actual working out in a new form of all their pictures and ideas of the Holy City, where Jesus Christ Himself worked and worshiped and went about doing good.

(Project exhibited in the Children's Room of Indianapolis Public Library.)

*Director of Young People's Work, First Presbyterian Church, Indianapolis, Ind.

Dr. Robert M. Hopkins, Chairman of the International Executive Committee; Dr. Hugh S. Magill, General Secretary; Mr. L. W. Simms, Chairman of the Board of Trustees; and Mr. Theron Gibson of Toronto, Canada, as representatives of the International Council of Religious Education and the Religious Education Council of Canada, sailed on the Mauretania, May 25 to attend the meeting of the Executive Committee of the World's Sunday School Association held at Heyst-sur-Mere, Belgium, June 7-11.

Are You Planning a Community Leadership School?

EDUCATIONAL Bulletin No. 3, revised 1927, will be of especial help to those who are planning community leadership schools for next year. In addition to several new sections on administrative principles and standards, it contains complete descriptions of all of the courses of the Standard Leadership Training Curriculum. It will be of great assistance not only to deans and administrative boards, but also to those who may serve as teachers. Accredited deans and teachers will be expected to be thoroughly familiar with the provisions of Bulletin 3. This bulletin may be procured at fifteen cents a copy, either from state council offices or the International Council of Religious Education.

YOUNG PEOPLE'S WORSHIP PROGRAMS FOR SEPTEMBER

By Blaine E. Kirkpatrick*

heme for the Month: Forward With Christ

The general theme for the month, "Forward with rist," makes it possible to relate the worship serv-e of the department with the use of September as a anning month. It is assumed that in most schools ptember marks a renewal of activity, following the mmer season, and is the natural time for the laying plans leading up to Rally Day, and a new year's ogram.

It is also assumed that such planning will be done committees outside the Sunday session, and that e worship service is not the time when the details ill come up for consideration. Rather the need is r a genuine experience of worship that will under-rd the whole program and give spiritual meaning to y proposed advance for the year.

The four themes chosen suggest some of the pects of life which a real adventure forward with rist would likely touch—a new acquaintance with im as a basis, a fresh discovery of the possibilities advance in personal life, a new appreciation of the hts and possibilities of others, and finally the chal-ge to tie all these together in an adventure of ristian living.

The fact that these services have only an indirect lationship to the plans of the department for ad-ance in the coming year, should make their con-ibution the more real and permanent in the long run.

First Sunday: An Adventure in Following Christ

IANO OR ORGAN PRELUDE: "Jesus Calls Us O'er the Tumult."

EADER: Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross and follow me.—Matt. 16:24.

HYMN: "Hark the Voice of Jesus Calling."

NVOCATION: O thou Master of our lives, may we hear thy voice today calling us to follow thee. Wilt thou awaken us from torpor and self-satisfaction. Wilt thou arouse us from contentment with what we are. Make us eager to get into life at its best. Whatever it may cost, or wherever it may lead, give us courage for the great adventure of going forward along life's road with thee. Amen.

CRIPTURE LESSON: To be read by representatives of different classes.

First: The disciples beginning the adventure with Christ.—Matt. 4:18-22.

Second: Some who would not dare the adventure—Matt. 8:19-22; Matt. 19:16-22.

Third: The risk and the honor of the adventure.—John 12:24-26.

EADER: But one thing I do, forgetting the things which are behind, and stretching forward unto the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus.—Phil. 3:13, 14.

POEM: To be recited by a boy.

There's no sense in going farther—it's the edge of cultivation!
So they said, and I believed it, broke my land and sowed my crop;
Built my barns and strung my fences, in the little border station
Tucked away below the foot-hills where the trails run out and stop.
Till a voice as bass as Conscience rang interminable changes
On one everlasting whisper, day and night repeated, so:
"Something hidden, go and find it. Go and look behind the ranges—
Something lost behind the ranges; lost and waiting for you—GO!"

A POEM: To be given by a second boy.

In spite of the stares of the wise and the world's derision,
Dare follow the star-blazed road, dare follow the vision.
It breaks as a hush on the soul in the wonder of youth,
And the lyrical dream of the boy is the kingly truth;
The world is a vapor and only the vision is real,
Yes, nothing can guard against Hell but the winged Ideal.

—*Edwin Markham.*

A POEM: To be given by a girl.

If Jesus Christ is a man—
And only a man,—I say
That of all mankind I cleave to him,
And to him will I cleave alway.

If Jesus Christ is a God,—
And the only God,—I swear
I will follow Him through heaven and hell,
The earth, the sea, and the air.

—*Richard Watson Gilder.*

A PERIOD OF SILENT PRAYER:

Pray that you may see Jesus Christ anew as the Ideal for which your heart craves.

Pray that your whole being may be made sensitive to his call to follow him.

Pray that you may be given the courage and the will to resolve deeply that you will make the venture, whatever it may cost.

Pray that you may be enabled to think clearly and to understand just what going forward with Christ will actually mean in terms of your own daily living. Close with,

THE LORD'S PRAYER in unison.

WORSHIP THROUGH THE OFFERING: Instrumental music, preceded by the offertory sentence: "Whatsoever ye would that men should do unto you, do ye even so to them."

HYMN: "O Master, Let Me Walk With Thee," sung as a concluding prayer.

Second Sunday: An Adventure in Personal Discovery

INSTRUMENTAL PRELUDE.

CALL TO WORSHIP.

Leader: Bless Jehovah, O my soul, and all that is within me bless his holy name.

Assembly: Bless Jehovah, O my soul, and forget not all his benefits.

INVOCATION: Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy holy spirit, that we may perfectly love thee, and worthily magnify thy holy name; through Jesus Christ, our Lord, Amen.

HYMN: "Rejoice, Ye Pure in Heart."

RESPONSIVE READING:

Leader:
O Jehovah, thou hast searched me and known me.

Assembly:
Thou knowest my downsitting and mine uprising;
Thou understandest my thought afar off.

Leader:
Thou searchest out my path and my lying down,
And art acquainted with all my ways.

Assembly:
For there is not a word in my tongue,
But lo, O Jehovah, thou knowest it altogether.

Leader:
Thou hast beset me behind and before,
And laid thine hand upon me.

Assembly:
Such knowledge is too wonderful for me;
It is high, I cannot attain unto it.

Leader:
Whither shall I go from thy Spirit
Or whither shall I flee from thy presence?

Assembly:
If I ascend up into heaven, thou art there!
If I make my bed in Sheol, behold, thou art there.

Leader:
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;

Assembly:
Even there shall thy hand lead me,
And thy right hand shall hold me.

Leader:
If I say, surely the darkness shall overwhelm me,
And the light about me shall be night;

Assembly:
Even the darkness hidest not from thee,
But the night shinest as the day;
The darkness and the light are both alike to thee.

Leader:
I will give thanks unto thee; for I am fearfully and wonderfully made;
Wonderful are thy works;
And that my soul knoweth right well.

Assembly:
How precious are thy thoughts unto me, O God!
How great is the sum of them!

Leader:
Search me, O God, and know my heart;
Try me and know my thoughts:

Assembly:
And see if there be any wicked way in me,
And lead me in the way everlasting.

*Secretary, Department of the Epworth League, oard of Education, Methodist Episcopal Church hicago.

OFFERTORY: Instrumental music, followed by offertory prayer by the leader.

HYMN: "Spirit of God, Descend Upon my Heart."

LEADER: "And Jesus advanced in wisdom and in stature and in favor with God and men." His own personal adventure sets an example of the sort to which he calls us.

"Man is a conscript of an endless quest,
A long divine adventure without rest."

TALKS: Have four young people speak three minutes each on the general theme, "The Adventure of Personal Discovery." The idea would be to show how, in going forward with Christ, we will be led into the discovery of undreamed of possibilities of growth and advancement in our own lives; the individual subject might touch upon the fourfold life, as follows:

1. Physical health an asset to successful living.
2. The need for a "furnished mind."
3. The value of right relationships with others.
4. The life of fellowship with God.

MOMENTS OF PRAYER: Have a boy and girl prepared beforehand to lead in prayer, expressing gratitude for the rich possibilities of life which Christ brings, and praying that each may be led to purpose in his heart specific ways in which he may advance the coming year in his personal life.

HYMN OF CONSECRATION:

Just as I am, thine own to be,
Friend of the young, who lovest me,
To consecrate myself to thee,
O Jesus Christ, I come.

In the glad morning of my day,
My life to give, my vow to pay,
With no reserve and no delay,
With all my heart, I come.

I would live ever in the light,
I would work ever for the right,
I would serve thee with all my might;
Therefore, to thee I come.

Just as I am, young, strong and free,
To be the best that I can be,
For truth, for righteousness, and thee,
Lord of my life, I come.

Third Sunday: An Adventure in Comradeship

INSTRUMENTAL MUSIC: played softly and reverently.

HYMN: "For the Beauty of the Earth."

SCRIPTURE LESSON: (by a boy) Philippians 1:3-11.

POEM: To be given by a girl:

HONOR ALL MEN

Great Master! teach us how to hope in man;
We lift our eyes upon his works and ways,
And disappointment chills us as we gaze,
Our dream of him so far the truth outran,
So far his deeds are ever falling short.
And then we fold our graceful hands and say
"The world is vulgar." Didst thou turn away
O Sacred Spirit, delicately wrought,
Because the humble souls of Galilee
Were tuned not to the music of thine own
And chimed not to the pulsing undertone
Which swelled Thy loving bosom like the sea?
Shame thou our coldness, most benignant Friend,
When we so daintily do condescend.
—*Martha Perry Howe.*

PRAYER: By a girl.

Our heavenly Father, we thank Thee for the joy of human friendships. When we have longed to have a new understanding of thee, we have often seen thee again in the face of our friends. Help us to so live that they may see thee again in us. Give us eyes and hearts of sympathy, that we may see in others all the finer possibilities that thou dost see in them. Forgive us when we make their way difficult by losing our faith in them. Make us believers in our fellowmen. Give us courage for the adventure of good-will. May we dare to have confidence in the "better-than-what-is" in all whom we meet. Fill all our comradeships with thy spirit, in Jesus' name, Amen.

LEADER:

O, brother man, fold to thy heart thy brother,
Where pity dwells, the peace of God is there.
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

ALL:

Entreat me not to leave thee
And to return from following after thee;
For whither thou goest, I will go;
Where thou lodgest, I will lodge;
Thy people shall be my people
And thy God, my God.
Where thou diest, I will die,
And there will I be buried;
The Lord do so to me, and more also,
If aught but death part thee and me.

LEADER: Be kindly affectioned one to another with brotherly love; in honor preferring one another.

ALL: And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge;

LEADER: And to knowledge, temperance; and to temperance, patience; and to patience, godliness;

ALL: And to godliness, brotherly kindness; and to brotherly kindness, charity.

LEADER: Greater love hath no man than this, that a man lay down his life for his friends.

ALL:

It is my joy in life to find,
At every turning of the road,
The strong arm of a comrade kind
To help me onward with my load.

And since I have no gold to give,
And love alone must make amends,
My only prayer is while I live,
God make me worthy of my friends.

HYMN: "I Would Be True."

WORSHIP THROUGH THE OFFERING: Precede the instrumental solo by the offertory sentences:

"He that soweth sparingly shall also reap sparingly; and he that soweth bountifully shall also reap bountifully. Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity; for God loveth a cheerful giver." Follow the offering with the singing of the doxology.

SPECIAL FEATURE:

A five-minute talk by an older boy on the general theme: "Some higher gains from the adventure of comradeship." The following quotation from *Spiritual Adventuring*, by Bertha Condé, may be suggestive: "In some mysterious way, oneness is essential if God is to be present. Anything is possible to the two *who agree in his name.* one in all that the name of Jesus stands for in character and spirit. How often we sit in church, or with friends, and go away uninspired by a vision of Jesus because, although our bodies are there, our hearts are separated by critical, bitter, and envious thoughts. If even two or three of us had the courage to stick together until we conquered our selfish desires and became intimately one in mind and heart without reservation, miracles would happen. The promise is not to those who are together, but to those who are *one* in the spirit of Jesus and together in some common desire.

"Oneness with another spirit in common devotion to Jesus releases the creative power of God in reply to prayer. When we 'tune in' with the spirit of Jesus, we complete the circuit between God and ourselves, and become vibrant with his life-giving spirit.

" 'No one could tell me where my soul might be.
I searched for God, and God eluded me.
I sought my brother out, and found all three.' "

What limitless possibilities, for ourselves, for our comrades, and for God himself, in the working out of his plans, lie in the adventures of comradeship!

CLOSING PRAYER: Repeat quietly and reverently, in unison, the following prayer of George Dawson:

"Almighty and most merciful Father, we bles thee for thy good gifts to us thy children. W thank thee for the power to bless and gladden on another by the warmth of love and the tenderne of friendship. For the love given to us in ou youth; for the tender care taken of us in our feebl days; for a father's watchfulness and a mother care, we bless thee. Let not this wealth of lov be wasted on us; as we have received, so may w give. O Lord! who didst see that it was not goo for man to be alone, we bless thee for the lov between man and woman. May we know it in a its sweetness; may we learn from the lesson of self denial; of preferring another to ourselves; of cheer ful patience; and of toil made sweet by the charitie of home. May our love be pure, strong, tender, an true. Bless our friends. May they all be friend of God. May they be true to us, and we to them Give us the friendship that knows no change; th love that loves even unto the end. May all earthly love help us to rise to true feeling of thy wondrou love; and may thy love lift up our earthly love int pureness, brightness and eternal life. O thou, wh art the Lord of love, be thou our love's beginning be thou our love's great end; and make us to lov thee above all, that thou mayest be all in all." Amen.

CLOSING HYMN: "Saviour, Thy Dying Love."

Fourth Sunday: An Adventure in Christian Living

INSTRUMENTAL PRELUDE.

CALL TO WORSHIP:

Leader:
Teach me, O Jehovah, the way of thy statutes;
And I shall keep it unto the end.
All:
Give me understanding, and I shall keep thy law;
Yea, I shall observe it with my whole heart.

HYMN: "I Need Thee Every Hour."

WORSHIP THROUGH THE SCRIPTURE: (Have several boys and girls ready to participate).

A Boy: The Parable of the two Foundations—Matt. 7:24-27.
In Unison:
Give me understanding, and I shall keep thy law;
Yea, I shall observe it with my whole heart.
A Girl: The Beatitudes—Matt. 5:3-11.
In Unison:
Give me understanding, and I shall keep thy law;
Yea, I shall observe it with my whole heart.
A Boy: The Mote and the Beam.—Luke 6:39-45.
In Unison:
Give me understanding, and I shall keep thy law;
Yea, I shall observe it with my whole heart.
A Girl: Seventy Times Seven.—Matt. 18:21-25.
In Unison:
Give me understanding, and I shall keep thy law;
Yea, I shall observe it with my whole heart.
A Boy: The Life of Service.—Matt. 20:25-28.
In Unison:
Give me understanding, and I shall keep thy law;
Yea, I shall observe it with my whole heart.
Period of Silent Prayer: For courage and daring to take Jesus in earnest, and for wisdom and strength to put

his teachings into practice in every day life.

Offering: Followed by The Doxology.

HYMN: "Looking Upward Every Day."

SPECIAL FEATURE: Three quotations by representatives of different classes:

THE NECESSITY OF PROGRESS

There is no standing still! Even as I pause,
The steep path shifts, and I slip back apace,
No idling on the pathway hard and slow;
I must go forward, or must backward go.
And few would struggle on with bleeding feet,
And few would even gain the higher heights,
Except for the stern law which bids us know
We must go forward or must backward go.
—*Susan Coolidge.*

THE MIRACLE OF GROWING LIFE

O do not pray for easier lives,
Pray to be stronger men;
Do not pray for tasks equal to your powers,
Pray for powers equal to your tasks.
Then the doing of your work shall be no miracle,
But you shall be the miracle.
Every day you shall wonder at yourself,
At the richness of God that has come to you
By the grace of God.
—*Phillips Brooks.*

TO WIN THE WORLD

Would you win all the world for Christ?
One way there is and only one;
You must live Christ from day to day,
And see His will be done.

But who lives Christ must tread His way,
Leave self and all the world behind,
Press ever up and on, and serve
His kind with single mind.

No easy way,—rough-strewn with stones,
And wearisome, the path He trod.
But His way is the only way
That leads man back to God.

And lonesome oft, and often dark
With shame, and outcastry, and scorn
And, at the end, perchance a cross,
And many a crown of thorn.

But His lone cross and crown of thorn
Endure when crowns and empires fall.
The might of His undying love
In dying conquered all.

Only by treading in His steps,
The all-compelling ways of Love
Shall earth be won, and man made one
With that Great Love above.
—*John Oxenham.*

PRAYER:

Let these by voluntary prayers, in which several young people may have opportunity to pray for (1) a vision of the living Christ as a present help and inspiration; (2) a discovery of that better, finer self within, which each can attain through Christ; (3) a clear insight into that better, finer self in others which we can help come true by believing in it; (4) quiet courage to undertake in daily life the practice of "The Way of Jesus"; (5) God's help for the group as a whole, that all may move forward together with Christ to do his will in the church, the community, and the larger world during this coming year.

HYMN: "Oh Jesus, I Have Promised," as a prayer of consecration.

A LITTLE MAID OF ISRAEL: A PLAY

By Alice V. Donovan*

THE PLAY "A Little Maid of Israel" has been presented successfully by sixth grade children in the Minneapolis Week-day Schools of Religion. It is based on the story of the healing of Naaman, as given in the fifth chapter of Second Kings, but it makes the little captive girl its chief character and develops a theme which appeals to children, the influence of a child's loyalty to God.

The play is faithful to the facts of the Scripture narrative, though it enlarges somewhat upon parts of the story. The names of the wife of Naaman and the captive maid are not given in the Bible, and the part of the little girl's mother is imaginary.

We have avoided a practical difficulty in Bible dramatization by giving minor characters part of the story to tell, and by offering parts for five girls as well as six boys. This play is suitable for presentation by a group of children from twelve to sixteen years of age and can be presented with the simplest of costumes and stage setting.

Cast of Characters (in order of entrance)

DEBORAH: A captive maid.
ATHALLA: Wife of Naaman.
NAAMAN: Captain of the Syrian army.
SERVANT OF NAAMAN.
FIRST SOLDIER.
SECOND SOLDIER.
BENHADAD: King of Syria.
FIRST WOMAN OF ISRAEL.
SECOND WOMAN OF ISRAEL.
THIRD WOMAN OF ISRAEL: Deborah's mother.
GEHAZI: Servant of Elisha.

Scene I—Damascus—house of Naaman.
Scene II—Samaria—street near house of Elisha.
Scene III—Same as Scene I.
Time of action about 900 B. C.

Parts for five girls and six boys in play.

*Teacher, Minneapolis Week-day School of Religion.

Scene I

(Naaman's wife reclines on couch, having head on hand and showing sadness. Deborah arranges sprays of flowers in large vase or jar, glancing from time to time at Athalla.)

DEBORAH: Dear mistress, why are you so sad? *(Crosses over and stands by Athalla.)*

ATHALLA: Child, I would not burden you with my sadness, you who are so young and who have grown so dear to me.

DEBORAH: But mistress, I am not so young that I have not known sorrow! Think you not that my heart was torn with grief when the Syrian soldiers took me and carried me away from my mother's side to a strange country, to this far city of Damascus? Then I was given as part of the spoils to Naaman, the great war-lord. I knew not what fate would come to me and indeed I thought I should die from grief and terror.

ATHALLA: Poor little maid! *(Deborah sits down at Athalla's feet.)* And yet you faced me bravely when my lord brought you as a gift to me, and you answered my questions with no show of fear. There was a bright and courageous spirit shining in your dark eyes, that made me want to keep you for my own. Whence came that courage, child?

DEBORAH: It will seem strange to you when I tell you, my mistress, but Jehovah, the God of my people Israel, is a great God, and yet a kind God, too. To him I called and I believe He answered me. *(Rises and stands looking up.)* When I was brought to this far country, I remembered that though my voice could not reach my mother's ears, my God could still hear me. So I said over and over to myself the words of our great leader of old *(raises arms in supplication)*—"Jehovah is my light and my salvation; whom shall I fear? Jehovah is the strength of my life; of whom shall I be afraid? Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident." So I prayed to Jehovah and I was comforted, and Naaman gave me to you who have been so kind to me and whom I love, even though at times my heart still aches with longing for my mother and the land of Israel.

ATHALLA: *(rising)* If what you say is true, that in Israel you have a God who pities His people and is kind, I wish I might know such a God. The gods of Damascus are terrible and strong. We fear them, and make our sacrifices in the house of Rimmon, but there is no pity in our gods, and I cannot take my sorrow to them. And indeed it is a heavy sorrow, for Naaman, my dear lord, has been stricken with the most terrible of diseases—he is a leper! Months ago he showed me a little white spot in the palm of his hand; now his whole hand is white as snow—I cannot bear to think of what is to be his end! Why is Naaman, so honorable a man, so great a man with the king, so mighty a man in valor, why is *he* smitten with this horrible affliction? For his trouble neither man nor God can offer any help.

DEBORAH: Oh, no, no dear mistress, you are wrong in what you say. There is a great prophet in Israel, a man of God. Would that my lord were with him in Samaria, for he would recover him of his leprosy. Greater things than that has he done. For he has brought the dead to life again.

(Enter Naaman with head downcast. He keeps his hands wrapt in his mantle and keeps himself always at a distance from the other characters. Athalla starts towards him.)

NAAMAN: Come not near, Athalla! I would not have you, too, accursed as I am!

ATHALLA: But my lord, I have a word of cheer for you. Perhaps there is still hope. *(Servant of Naaman enters as though in haste.)*

SERVANT: Benhadad, the King, comes to my master's home! (*Enter two soldiers of the king—stand at either side of door. Enter Benhadad. All bow or prostrate themselves.*)

BENHADAD: Naaman, peace be unto you and to your household! I have wondered why, since your late victories, you have not come near our palace and our court. Only today there came to my ears the story of your terrible misfortune. Is it true, my valiant leader?

NAAMAN: Yes, my lord, it is true. Come not near me!

BENHADAD: I would give half my kingdom, if that could help you, my trusted friend and loyal servant. Is there no help, no cure?

NAAMAN: None, my lord, none. I can but strive bravely to suffer and to die. The gods have willed it.

(*Athalla comes forward and throws herself at Benhadad's feet.*)

ATHALLA: Hear me, oh my lord, the king! Though I am but a woman, suffer me to be heard, for my love for Naaman, my husband, will not let me be still! In Samaria in the land of Israel is a great prophet, the messenger of Jehovah, the great, good God. I believe he has the power to make Naaman well. Will you not send him to this man of God?

BENHADAD: Can what you say be true? Whence have you this news?

ATHALLA: From this little maid of Israel, oh King. Speak, child! (*Athalla brings Deborah forward.*)

DEBORAH: Great King, I know of what I speak, and all my mistress has said is true. In Shunem is a woman whose son was dead, and the man of God prayed unto Jehovah and the child lived again. I have touched the hand of that boy from Shunem and I have heard from his own lips how the great Elisha, through the power of God, raised him up from the dead. Surely this great prophet could cure my master of his leprosy!

BENHADAD: Then make ready, Naaman, for the journey, and you, my soldiers, prepare to go with Naaman to Samaria. The King of Israel dare not disregard my commands. I shall bid my scribes write a letter and command that Naaman be recovered of his leprosy. If in Israel the dead are raised, and other wonders are done, let them cure my great Captain. And I will have my servants carry with them ten talents of silver and six thousand pieces of gold and ten changes of raiment. For Benhadad will gladly pay that and more also for the life of Naaman.

NAAMAN: Thanks to you, oh King, for your kindness. I hardly dare to hope for help, and yet the maid of Israel speaks as though she speaks truth, and she says the boy was dead. Perhaps there is a great prophet in Israel and a true, kind God who does these wonders. I will go. Farewell, Athalla. Farewell, oh King! (*Naaman stands in doorway. Deborah raises her arms and says softly):*

DEBORAH: If thou shalt seek the Lord, thy God, thou shalt find him; when thou art in tribulation, turn to the Lord, thy God, and be obedient unto His voice.

Scene II

(*A street in Samaria. A well back center. Enter two women with water jars*).

FIRST WOMAN: What company of horsemen was that who entered the city from Damascus road this morning? It must be some great lord who comes hither, for there were soldiers in the company on richly decked horses, and one who travels in a chariot of bronze, and behind them were servants with heavily laden beasts, that it seemed bore rich burdens.

SECOND WOMAN: Have you not heard the news? Benhadad, of Damascus, has sent his great Captain, Naaman, escorted by soldiers and bringing rich gifts. Before them went a letter by swift messenger, bidding our king to cure Naaman of leprosy.

FIRST WOMAN: So Naaman is a leper! So may all the enemies of Israel perish! Yet Syria is friendly to us now and we may well pray for that friendship to continue. But how can our king cure leprosy?

SECOND WOMAN: Indeed, I hear he was in despair, when the letter came. He rent his clothes and said, "Am I Jehovah to kill and to make alive, that this man does send unto me to recover a man of his leprosy?"

FIRST WOMAN: What then? Does the Syrian king seek a quarrel with Israel? If our king refuses, it will mean war.

SECOND WOMAN: I trust that will not be. For when word was brought to Elisha of the king's fear, he sent word that Naaman should be brought to him that he might know that there was a prophet in Israel. (*Enter Deborah's mother. She stops when first woman calls to her.*)

FIRST WOMAN: Great news have I been hearing. Naaman, the Captain of the Syrian host, is here in Samaria.

DEBORAH'S MOTHER: Naaman! It is in the house of Naaman, I have been told, that my little Deborah dwells a captive. Oh, that I might only see him, only speak to him! But what if I should dare to beg him to give her back to me! (*Enter soldiers.*)

FIRST SOLDIER: Back, Israelites, back!

SECOND SOLDIER: Make room for Naaman, the Captain of the host of Syria! (*The women move into background. Enter Naaman, followed by his servant. Deborah's mother moves forward and kneels before Naaman, who draws back a little.*)

MOTHER: Oh great Captain, pardon my boldness and let me speak to you a moment. (*Servant starts towards her.*)

NAAMAN: Let the woman speak.

MOTHER: A traveller has told me that you have in your household a captive maid from Israel. Her name is Deborah. She is my child. I named her for the great prophetess who saved Israel. Tell me, is she well? Are they kind to her?

NAAMAN: Rise, Deborah's mother. Yes, your child is well, and she is so gentle a maid and so quick to fill her mistress' wishes that she knows only love and kindness, though she came to my house a captive.

MOTHER: Oh, thank you, great lord. To know that my little maid is not ill, nor harshly treated, that should be happiness enough for me. Yet if I dared to hope that some time she might come back to me—

NAAMAN: That is impossible, woman of Israel. My wife loves the maid like a daughter and would never part from her. Put that thought from your mind. But do not fear that the maid shall have aught but comfort and kindness. (*Mother withdraws slowly, other women follow.*) Now, my men, go at once. Find the house of this Elisha. Tell him to come out quickly. Tell him that I command him to heal me. (*The two soldiers go out. In a minute they return followed by Gehazi.*)

NAAMAN: Is this the prophet Elisha?

FIRST SOLDIER: No, it is his servant, Gehazi.

GEHAZI: My master says unto thee "Go, wash in Jordan seven times and thy flesh shall come again to thee and thou shalt be clean."

NAAMAN: Now why comes not the prophet himself unto me? I thought he would surely come out to me and stand and call on the name of the Lord, his God, and strike his hand over the place and recover the leper. Does not Elisha know that Naaman is the nearest friend to Benhadad, the King of Syria?

GEHAZI: Oh, Naaman, Elisha bows before no earthly king, nor before the friend of earthly kings, for Elisha is the messenger of Jehovah, the Lord of Hosts. I have given you the words of the prophet. (*Exit Gehazi.*)

NAAMAN: What said he—"Wash in the waters of the Jordan"—why should I bathe in the muddy river of Israel? Are not Abana and Pharphar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean? (*Naaman starts to go off.*)

SERVANT: Stay, my master. If the prophet had bid you do some great thing, would you not have done it? How much rather, then, when he says to you "Wash and be clean"?

NAAMAN: (*Pauses, then returns to middle of stage.*) You are right, my friend. I shall go down and dip myself in the River Jordan seven times, according to the saying of the man of God. For what said the little maid to me, "When thou art in tribulation turn to the Lord, thy God, and be obedient unto his voice." Perhaps the word of Elisha is the voice of God.

Scene III

(*Deborah busy about some work, weaving or sewing. Enter Athalla. Deborah rises.*)

ATHALLA: I cannot sit quietly at my loom or attend to the affairs of my

household. My thoughts are all with Naaman on his journey. There was a new moon when he went away and now that moon has come to the full and has begun to wane. Still he does not return. What think you, maid? Do you still believe he can be cured?

DEBORAH: I know that Jehovah is able to do all things, and Elisha is the prophet of Jehovah. (*Enter servant of Naaman as though spent with running.*)

SERVANT: My lady, I come from your lord, Naaman. Because I am a swift runner he sent me before him to give you the good news.

ATHALLA: Good news! Speak man, tell me quickly! I must know how it fares with Naaman, my husband.

SERVANT: Mistress, we journeyed to Damascus, first to the king and then to the prophet, Elisha. He sent his servant to meet us with word that Naaman was to go to the River Jordan and to dip himself seven times in the muddy stream. This Naaman did and behold his leprosy fell away from him and he is clean.

ATHALLA: Is it, indeed, true? O thanks be unto the man of God!

DEBORAH: And thanks be unto Jehovah who hath done this thing!

SERVANT: Even now Naaman approaches. You shall see for yourself that he is well again. (*Enter Naaman followed by the two soldiers.*)

ATHALLA: Welcome, my dear lord!

NAAMAN: Look, Athalla! Behold my hands! My flesh is again like that of a little child and I am clean! Come, you need not fear to come near me now.

ATHALLA: (*Moving towards him slowly.*) And all this is the work of the prophet?

NAAMAN: And the prophet's God. Behold, now I know there is no God in all the earth but the God of Israel. Though I go with my master, the king, into the house of Rimmon, no God shall I serve but Jehovah, the God of Israel.

ATHALLA: And did you reward the prophet with the gifts which the king sent?

NAAMAN: No, the prophet would accept nothing, though to his servant I gave reward.

ATHALLA: Then what of Deborah, my lord? (*Draws Deborah forward.*) Surely some reward is her due. If this child had not been true to her God, though in a far country, and if she had not told us of His goodness and power, you would never have been cured of your leprosy.

NAAMAN: Speak, maid, what shall be your reward? And fear not, for no gift is too great for you to ask. (*Deborah kneels before him.*)

DEBORAH: My master, I would ask no reward for telling you of the prophet and the God whom I love to serve. But if you wish to make me happy and to have me bless your name forever, return me to the hills of Israel and to my mother whose heart grieves for me, I know. Will you let me go?

NAAMAN: (*Turning to Athalla.*) What say you, Athalla? Will you part with the maid? I know you love her.

DEBORAH: And I love you, my mistress. But my heart aches for my home.

ATHALLA: Yes, I will give her up. Though she is so patient, she is like a wild bird, caught and pent in a cage, that pines for its mountains. (*She raises Deborah up and puts her arm around her.*) Yes, I love her well enough to let her go.

DEBORAH: Oh, thanks to you, my lord, and thank you, my dear mistress.

NAAMAN: (*To soldiers.*) Prepare to return to Samaria and take this maid to her mother's home. See that no harm befalls her. (*Deborah moves towards the door, then turns and extends her arms to Athalla and Naaman.*)

DEBORAH: The Lord bless thee and keep thee; the Lord make his face to shine upon thee and be gracious unto thee; the Lord lift up his countenance upon thee and give thee peace.

ADULT WORSHIP PROGRAMS FOR SEPTEMBER

By David Owen*

THE one department in the church school whose worship programs are seldom planned is the adult. And yet, there is no department that needs it more. Our day has brought forth the great classes of adults, and in our desire to keep the same large crowd coming we have wrongly argued that we should avoid making our programs too "churchy." A period of worship, real worship, is appreciated by the mature years.

Before singing a hymn it helps greatly to give a very brief statement regarding it. The book *One Hundred and One Hymn Stories*, by Carl F. Price is splendid.

Before reading the scripture a statement should be made as to who wrote it, to whom written, and for what purpose.

Theme for the Month: Prayer and Praise

First Sunday: Prayer and Praise for the Individual

DOXOLOGY: Group standing.

INVOCATION: (together) Let the words of my mouth and the meditations of my heart be acceptable unto Thee, O Lord, my strength and my redeemer.

LEADER: There have been times of crises in the lives of individuals, great, outstanding events, when just naturally these individuals have lifted up their hearts to God in prayer and praise. A few of these are to be brought to our attention this morning by some of the members of our class. The first will be the prayer of praise which Hannah offered at the birth of her son Samuel. (Scriptures to be read by three members of the class.)

First Scripture Lesson: 1 Samuel 2:1-10.

LEADER: David praised the Lord upon his deliverance from the hand of Saul.

Second Scripture Lesson: II Samuel 22:1-4.

LEADER: And now let us hear Mary's Magnificat.

Third Scripture Lesson: Luke 1:46-55.

HYMN: "He Leadeth Me."

PRAYER: Page 284 in *God's Minute* may be used.

SOLO: "Did You Think to Pray?"

PRAYER: A few words of prayer asking God's guidance upon the lesson of the morning as it will be considered in the various groups.

Second Sunday: Prayer and Praise in the Home

DOXOLOGY.

INVOCATION:

Father we thank Thee for our homes,
And for our children dear,
Oh may we help them understand
That Thou art ever near.

HYMN: "Faith of Our Fathers."

LEADER: A great institution has almost gone out of our home life, the family altar. In days gone by it was a mighty influence for good. Many of our members, no doubt, were brought up in homes where the family altar had its place (*Leader might call for a show of hands of those who were*).

SPECIAL: It would be splendid to have two who were brought up in a home where the family altar had its place bear short testimonials as to its worth in their lives. They should have been asked in advance so as to make the talk devotional in character and brief.

LEADER: An experience in the life of the Patriarch Abraham will be interesting and helpful.

SCRIPTURE: Genesis 13:1-4. (To be read responsively).

Leader: And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

Assembly: And Abram was very rich in cattle, in silver and in gold.

Leader: And he went on his journeys from the South even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Ai,

Assembly: Unto the place of the altar, which he had made there at the first; and there Abram called on the name of Jehovah.

Leader: During the time that the family altar was neglected by Abram an unhappy history was written in his life. It was a time of falsehood and deceit. A time of increasing wealth but decreasing piety. Even

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the heathen rebuked him. And now in this Scripture we see him returning, evidently seeking after something his wealth has not brought him, and he makes his way to Bethel, "unto the place of the altar, which he had made there at the first." There to get hold of the broken ends of his life, to recover what he had lost, to walk anew in the fellowship of God. We are not so different from Abram. Many, many things have taken us away from our "first love," and we need to say "I will renew my vows unto Thee, O God." And when we do, then also will we be able to say "Rejoice with me, for I have found that which was lost."

Assembly: Sing softly one verse of "At the Cross," without accompaniment.

SOLO: "I Would Be Like Jesus."

PRAYER: The one on page 127 in *God's Minute* may be used.

HYMN: One verse of "Home, Sweet Home."

PRAYER: Brief prayer for the teaching period.

Third Sunday: Prayer and Praise in the Group

DOXOLOGY: All standing

INVOCATION:

Father we would seek Thy blessing,
As before Thy throne we bow,
Give us guidance, keep us humble
Come, O Lord, and fill us now.

HYMN: "Revive Us Again."

SCRIPTURE LESSON: Psalm 100.

Leader: Make a joyful noise to the Lord, all ye lands.

Assembly: Serve the Lord with gladness; Come before his presence with singing.

Leader: Know ye that the Lord, he is God.

Assembly: It is he that hath made us and not we ourselves. We are his people and the sheep of his pasture.

Leader: Enter into his gates with thanksgiving, and into his courts with praise: Be thankful unto him and bless his name.

Assembly: For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

HYMN: "Savior, Like a Shepherd Lead us."

LEADER: (Or some one selected.)

In the great symphony of life we are all different instruments, and that there shall be no discords, we are not to attempt to tune ourselves to some other, but rather all keep in tune with the Infinite, thus insuring our being in tune with one another.

But we must have consideration one for the other. One instrument is not to be played with such force as to leave the impression it is the only one. "Be ye kindly affectioned one toward another, in honor preferring one another."

"Pray one for the other" is the admonition of James. Samuel said: "God forbid that I should sin against the Lord in ceasing to pray for you."

And so in our group here, meeting together as we do, Sunday after Sunday, we come that we may get ourselves atuned to God that through the days of the week just ahead our thoughts and words and deeds may be of and for others.

"Others, Lord, yes others,
Let this my motto be;
Help me to live for others,
That I may live like Thee."

And we are to pray for each other: here in our group and at home in our closet; for "the effectual, fervent prayer of a righteous man availeth much."

"Help me to live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayer shall be for others."

SOLO: "For You I Am Praying."

PRAYER: Short prayer for the teachers and leaders and especially for the teaching period.

Fourth Sunday: Prayer and Praise Throughout the World

DOXOLOGY: All standing

CALL TO WORSHIP: Come, let us sing unto the Lord; Let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving.

HYMN: "Jesus Shall Reign."

LEADER: The earth is the Lord's and the fullness thereof; the world and they that dwell therein.

ASSEMBLY: Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

LEADER: What shall I render unto the Lord for all his benefits toward me?

ASSEMBLY: I will take the cup of salvation and call upon the name of the Lord.

LEADER: I will pay my vows unto the Lord now in the presence of all this people.

ASSEMBLY: I will offer to thee the sacrifice of thanksgiving and will call upon the name of the Lord.

LEADER: We will bless the Lord from this time forth and forevermore.

ASSEMBLY: Praise ye the Lord.

PRAYER: (The one by Bishop Quayle, page 29 *God's Minute* is suggested.)

LEADER: This morning in our period of worship we want to praise God because of His victories the world over. Jesus said: "And I, if I be lifted up from the earth, will draw all men unto me." He has been faithful to His promise and in every land the whole world around Jesus Christ is known and many are being lifted to Him. We want to hear from some of these friends of His and ours.

(Assignments should be made a couple weeks in advance so that now we may have several testimonials from various parts of the world, Africa, China, Korea, India, Japan, etc., etc.—depending upon the time you have. These talks should not be over two minutes in length. The information for them can be easily secured from any missionary magazine.)

SOLO: Half way in the talks have a solo "We've a Story to Tell to the Nations."

HYMN: "All Hail the Power of Jesus Name."

PRAYER: For the soldiers of the Cross everywhere and for the teaching period.

A PRECEPT SERVICE FOR JUNIORS

By Jennie Linton Carter*

THIS PRECEPT service has been developed to impress upon the boys and girls of the plastic junior age the thought that back of all law there is the Divine command. It is based upon the junior in relation to his life's situations: the laws governing his own individual life, such as reverence, respect, honesty, truthfulness, and purity; his relation to his home, obedience, kindness, helpfulness, and hospitality; his relation to his neighbor as summed up in the Golden Rule and the second commandment of Jesus; his attitude to his church, a worshipful, thankful, unselfish gratitude for the blessings conferred by this institution; his loyalty to his country as tested by his respect for and obedience to its laws; and his devotion to his Creator challenged by the thought of thanking, serving, and loving Him. Before memorization this service must be taught section by section. A section may form part of a Bible drill in the instruction period preceding the worship. Such instruction will necessarily begin with the covenant at Sinai. Excellent material for this introduction may be found in Corbett's *Old Testament Story*, chapter eight. After the teaching of section one, there may follow the memorization of the precepts as the home work for the succeeding week. Continue in this manner until each division is committed. Then, having learned the various responses, use the whole service for the worship period —at least once a month. Our children have chosen the first Sunday in each month, communion Sunday, as the day for the precept service.

PIANO PRELUDE: Quiet music.

CALL TO WORSHIP.

Leader: Thou hast commanded us to keep thy precepts diligently.—Psalm 119:4.

CONSECRATION HYMN:

I would be true,
For there are those who trust me;
I would be pure,
For there are those who care;
I would be strong,
For there is much to suffer;
I would be brave,
For there is much to dare;

I would be friend of all—
The foe—the friendless;
I would be giving,

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And forget the gift;
I would be humble,
For I know my weakness,
I would look up,
And laugh, and love, and lift.
(*Hymnal for American Youth.*)

RAYER: (*In unison*) Create in me a clean heart, O God; and renew a right spirit within me.—*Psalm 51:10.*

ESPONSE: (*Sung very softly.*)

Jesus, Saviour, pilot me
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rock and treacherous shoal;
Chart and compass come from Thee:
Jesus, Saviour, pilot me.

HE JUNIOR'S DECALOGUE:

Hear, O Israel: The Lord our God, the Lord is one!—*Deut. 6:4; Mark 12:29.*

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.—*Exodus 20:7.*

Remember the Sabbath day, to keep it holy.—*Exodus 20:8.*

Honor thy father and thy mother.—*Exodus 20:12.*

Thou shalt not kill.—*Exodus 20:13.*

Thou shalt not steal.—*Exodus 20:15.*

Thou shalt not covet.—*Exodus 20:17.*

Let no corrupt speech proceed out of your mouth.—*Eph. 4:29.*

Be not hasty in thy spirit to be angry.—*Ecc. 7:9.*

Render to no man evil for evil.—*Rom. 12:17.*

Keep thyself pure.—*1 Tim. 5:22.*

ESPONSE: Lord, have mercy upon us, and incline our hearts to keep this law.

HE JUNIOR AND HIS HOME:

Children, obey your parents in all things; for this is well-pleasing in the Lord.—*Col. 3:20.*

My son, hear the instruction of thy father, and forsake not the law of thy mother.—*Prov. 1:8.*

Be ye kind one to another, tenderhearted, forgiving each other.—*Eph. 4:32.*

Be not forgetful to entertain strangers.—*Heb. 13:2.*

Whatsoever thy hand findeth to do, do it with thy might.—*Ecc. 9:10.*

RESPONSE:

Lord, have mercy upon us, and incline our hearts to keep this law.

THE JUNIOR AND HIS NEIGHBOR:

Thou shalt not oppress thy neighbor, nor rob him.—*Lev. 19:13.*

Devise not evil against thy neighbor.—*Prov. 3:29.*

Speak ye every man the truth with his neighbor.—*Zech. 8:16.*

As ye would that men should do to you, do ye also to them likewise.—*Luke 6:31.*

Thou shalt love thy neighbor as thyself.—*Lev. 19:18; Matt. 22:39.*

RESPONSE:

Lord, have mercy upon us, and incline our hearts to keep this law.

THE JUNIOR AND HIS CHURCH:

Enter into His gates with thanksgiving, and into his courts with praise.—*Ps. 100:4.*

Be still and know that I am God.—*Ps. 46:10.*

Worship the Lord in the beauty of holiness.—*I Chr. 16:29; Ps. 96:9.*

Bring ye the whole tithe into the store-house.—*Mal. 3:10.*

Be at peace one with another.—*Mark 9:50; I Thess. 5:13.*

RESPONSE:

Lord, have mercy upon us, and incline our hearts to keep this law.

THE JUNIOR AND HIS COUNTRY:

Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.—*Rom. 13:7.*

Obey them that have the rule over you, and submit to them.—*Hebrews 13:17.*

All things therefore whatsoever they bid you, these do and observe.—*Matt. 23:3.*

Be of good courage, and let us play the man for our people.—*II Samuel 10:12.*

He that keepeth the law, happy is he.—*Prov. 28:15.*

RESPONSE:

Lord, have mercy upon us, and incline our hearts to keep this law.

THE JUNIOR AND HIS GOD:

Remember now thy Creator in the days of thy youth.—*Ecc. 12:1.*

Honor the Lord with thy substance, and with the first fruits of all thine increase.—*Prov. 3:9.*

Give thanks unto him, and bless His name.—*Ps. 100:4.*

Thou shalt fear the Lord thy God, and serve Him.—*Deut. 6:13.*

Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind.—*Matt. 22:37.*

RESPONSE:

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech Thee.

LEADER:

The precepts of the Lord are right, rejoicing the heart.

Moreover by them is thy servant warned:

In keeping them there is great reward.—*Ps. 19:8,11.*

PRAYER IN UNISON:

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.—*Ps. 19:14.*

RESPONSE:

Show us thy mercy, O Lord, and grant us thy salvation. Amen.

WORSHIP PROGRAMS FOR SEPTEMBER FOR THE SCHOOL WITH COMBINED DEPARTMENTS

By Verna Marie Vieth*

First Sunday

"Galilee, Bright Galilee"

PENING HYMN.

NNOUNCEMENTS.

ERVICE OF WORSHIP.

Prelude.

Call to Worship.

The Lord's Prayer.

Response.

Talk: "The Sea of Galilee" telling of its beauty as contrasted to the Dead Sea, its location (use large map of Palestine), the occupation of the people living along its shores in the time of Jesus. Jesus spent many hours on and beside this sea, doing his work and resting.

Hymn: "Galilee, Bright Galilee," first stanza.

Scripture: Mark 1:32-34, read by leader.

Hymn: Second stanza.

Bible Story: Taken from Luke 5:1-11, told by a pupil.

Hymn: Third stanza.

Read in unison: Words of "I Think When I Read That Sweet Story of Old" or "We Bear the Strain of Earthly Care."

Hymn: Fourth stanza.

Offering Service.

Hymn: "Immortal Love, Forever Full," school reading aloud last stanza as a prayer.

MARCH TO CLASSES.

For the remaining Sundays of September we suggest three programs on "The Christian Flag." A Christian flag should be displayed during the services. On the first Sunday it would be well to call attention to the origin of this flag and the meaning of all its colors: white—purity, blue—loyalty, and red—sacrifice and service. At the close of each program of worship the salute to the Christian flag might be used. Follow this with the hymn, "Fling out the Banner."

SALUTE TO THE CHRISTIAN FLAG: I pledge allegiance to my flag, and to the Saviour for whose kingdom it stands; one brotherhood uniting all mankind in service and in love.

Second Sunday

*Elmhurst, Ill.

Theme: "The Christian Flag."
Sub-theme: "White—Purity."

HYMNS:
"I would Be True."
"Thou Didst Teach the Thronging People."
"Father, Lead Me Day by Day."
"Lord, for Tomorrow and Its Needs I Do Not Pray."
"Dare to Be Brave, Dare to Be True."

STORIES:
"A Boy Who Had the Courage to Keep Clean," *More Story Worship Programs.*
"A Clean Sport," *More Story Worship Programs.*

Third Sunday

Theme: "The Christian Flag."
Sub-theme: "Blue—Loyalty."

HYMNS:
"Stand Up for Jesus."
"Beneath the Cross of Jesus."
"Dare to Be Brave, Dare to Be True."
"Just As I Am, Thine Own to Be."
"In the Hour of Trial."

STORIES:
"Steadfast to the End," *Rules of the Game.*
"A Brave Queen," *More Story Worship Programs.*
A study of the hymn, "Stand Up for Jesus," *More Story Worship Programs.*

Fourth Sunday

Theme: "The Christian Flag."
Sub-theme: "Red—Sacrifice and Service."

HYMNS:
"O, Master, Let Me Walk With Thee."
"Just As I Am, Thine Own to Be."
"Beneath the Cross of Jesus."
"Lord, Speak to Me That I May Speak."
"Master, No Offering Costly and Sweet."

STORIES:
"The Boy Who Chose Poverty," *The Children's Story Garden.*
"A Trail Blazer," *More Story Worship Programs.*
"In His Brother's Place," *More Story Worship Programs.*
"We Are Indebted to Him," *More Story Worship Programs.*
"A Martyr in a Good Cause," *More Story Worship Programs.*
"Margaret of New Orleans," *Ethics for Children.*
"Grenfell," *Ethics for Children.*
"Florence Nightingale," *Ethics for Children.*
"Legend of St. Christopher," *Ethics for Children.*

BOOK NOTES

CHRISTIAN WORSHIP AND ITS FUTURE. By G. A. Johnston Ross. 110 pp. Price $1.00. Abingdon Press, New York and Cincinnati.

DOES PROHIBITION WORK. By Martha Bensley Bruere. 329 pp. Price $1.50. Harper and Brothers, New York.

GETTING ACQUAINTED WITH THE NEW TESTAMENT. By Frank Eakin. 489 pp. Price $2.50. The Macmillan Company, New York.

THE NEW PATRIOTISM. Compiled and arranged by Thomas Curtis Clark and Esther A. Gillespie. 127 pp. Price $2.00. Bobbs-Merrill Company, Indianapolis.

YULE FIRE. By Marguerite Wilkinson. 201 pp. Price $2.50. The Macmillan Company, New York.

THE GANG. By Frederic M. Thrasher. 571 pp. Price $3.00. The University of Chicago Press, Chicago.

THE MAGIC FORMULA. By L. P. Jacks. 367 pp. Price $2.50. Harper and Brothers, New York.

VAIN POMP AND GLORY. By Abbie Graham. 123 pp. The Woman's Press, New York.

NEW BIBLE HELPS FOR YOUNG FOLKS. 121 pp. Oxford University Press, New York.

OUT OF DOORS WITH YOUTH. By J. W. Frederick Davies. 172 pp. Price $1.50. University of Chicago Press, Chicago.

ANN AT STARR HOUSE. By Janet Field Heath. 272 pp. Price $1.50. Lothrop, Lee and Shepard Company, Boston.

THE GARDEN OF THE LITTLE LAME PRINCESS. By Myrtle Jamison Trachsel. 259 pp. Price $1.50. Lothrop, Lee and Shepard Company, Boston.

THE TUSK-HUNTERS. By Francis Rolt-Wheeler. 308 pp. Price $1.75. Lothrop, Lee and Shepard Company, Boston.

REVELL'S NEW SCRIPTURE ATLAS. By George Philip. 16 pp. Price 90 cents. Fleming H. Revell Company, New York.

EXPANDING HORIZONS. By Cornelius Woelfkin. 270 pp. Price $1.50. Cokesbury Press, Nashville.

QUALIFYING MEN FOR CHURCH WORK. By Gerrit Verkuyl. 204 pp. Price $1.50. Fleming H. Revell Company, New York.

A CHURCH VACATION SCHOOL GUIDE. By Bertha Marilda Rhodes. 73 pp. Price 75 cents. University of Chicago Press, Chicago.

IN CONFERENCE WITH THE BEST MINDS. By Lorne Pierce. 272 pp. Price $1.75. Cokesbury Press, Nashville.

LEARNING RELIGION FROM FAMOUS AMERICANS. By Ralph Dornfeld Owen. 279 pp. Price $2.50. The Macmillan Company, New York.

MISSIONARY MARIONETTE PLAYS. By Martha Race. 65 pp. Price $1.00. The Pilgrim Press, Boston and Chicago.

AS MODERN WRITERS SEE JESUS. By Adelaide T. Case. 128 pp. Price $1.25. The Pilgrim Press, Boston and Chicago.

THE NEW SOUL IN CHINA. By George Richmond Grose. 152 pp. Price $1.00. Abingdon Press, New York and Cincinnati.

THE ADVENTURE OF PRAYER. By Mabel N. Thurston. 149 pp. Price $1.00. Fleming H. Revell Company, New York.

THE MISSIONARY EDUCATION OF JUNIORS. By Jean Gertrude Hutton. 178 pp. Price $1.00. The Missionary Education Movement, New York.

THE HEAVENLY FATHER AND HIS CHILDREN AND MEMORY WORK BOOK. By Maud Junkin Baldwin. 160 pp. and 13 pp. respectively. Price $1.00 and 10 cents each or $1.00 a dozen. United Lutheran Publication House, Philadelphia.

THE ADVENTURE OF PRAYER. By Mabel N. Thurston. 149 pp. Price $1.00. Fleming H. Revell Company, New York.

The author of *The Open Gate to Prayer* adds this little volume on a related subject. With virile, thinking, questioning young people in mind, she has written a devotional book of rare attractiveness and helpfulness. The thirteen chapters are not only well planned for class use, but will be equally usable for private devotions. It is admirably suited for classes of young people in summer assemblies, and in college conferences, as well as in church schools and young people's societies.

THE NEW SOUL IN CHINA. By George Richmond Grose. 152 pp. Price $1.00. Abingdon Press, New York and Cincinnati.

Many are rushing into print in these days as interpreters and prophets concerning China; however, here is a small book with a big message from a missionary statesman. Bishop Grose's stirring statements founded on years of experience and observation will be read by thousands with great profit. His fine understanding of the present situation in China will do much to clear up misconceptions due largely to newspaper propaganda.

REVOLT IN THE DESERT. By T. E.

Lawrence. 335 pp. Price $3.00. George H. Doran Company, New York.

One of the most amazing stories in all history; in fact, a fiction writer's brain would do clever acrobatic stunts to equal it, for it is ever to be said that, after all, "truth is stranger than fiction." The map and sixteen portraits add to the book's better understanding. The one vivid personality through it all, vivid as lightning flashes, is that once seemingly timid recluse, an Oxford student, rejected as physically unfit for the army, who, while yet in his late twenties, began his colorful Arabian adventures. Cut loose from military red tape at the Intelligence Office in Cairo, he slipped down the Red Sea and over into Arabia where his subconscious military genius commanded his very soul and lifted him into a leadership so unique that he was called the uncrowned king of the desert tribes. The reader races with Lawrence from page to page. No book like this has ever appeared. Its fascination is beyond belief.

THE MAKING OF A MINISTER. By Charles R. Brown. 294 pp. Price $2.00. Century Company, New York.

Dean Brown's name below any title is a guarantee of interest, not only to people of his own field but to the general reader as well. He reaches us all; we sense his closeness of life, his deep, human sympathy. The author says "This book is meant mainly for college fellows who have some form of Christian service in view, for divinity students who are actually preparing for the ministry, and for the young minister who is just learning his way about the parish." Chapter titles are: "The Making of a Minister, His Sources of Power, A Vital Ministry, The Peril of Short Cuts to the Ministry, The Minister and His Church, His Personal Touch, The Minister Among Men, The Minister With the Children, Pastoral Calling, Weddings, Funerals, The Minister's Wife, His Money, Entering and Leaving a Parish, Learning to Pray, The Modern Minister and His Lord."

WHAT MAY I BELIEVE. By Edmund D. Soper. 282 pp. Abingdon Press, New York and Cincinnati.

One of the Abingdon Religious Education Texts in the College Series, written by the head of the Department of Religion, Duke University, to help those who are troubled and confused over questions of Christian doctrine. Chapter titles are: How May I Know There is a God, What Kind of God do we Have, Is the God Who Created the World a Good God, How Was the World Created, How does God Make Himself Known, Is the Bible God's Word, What Authority Does the Bible Possess, How did the Books of the Bible Get Together, What is a Miracle and do Miracles Happen, Was Jesus Christ a Real Man, How Much More than a Man Was Jesus, Is the Holy Spirit a Necessary Reality Today, Can I Believe in the Trinity and Still Remain a Monotheist, Is Man the Master of His Fate, Why do we Need Forgiveness, What Must I do to be Saved, What Interest Have we in the Death of Christ, What Becomes of a Man When he Dies, Will There be an Eternal Cleavage Between the Good and the Bad, Why do Men Pray, Must a Man be Converted to be a Christian, Is Spiritual Maturity an Impossible Ideal, Is the Church a Human or a Divine Institution, Is the Kingdom of God an Impossible Dream, Is Christianity the Final Religion.

OUTWARD BOUND. By Randall J. Condon. 342 pp. Price 85 cents. Little, Brown and Company, New York.

Book Five, Grade Eight in the Atlantic Readers. The author has compiled a number of interesting stories and poems which will interest children and at the same time be instructive and helpful.

THE STORY OF MUSIC. By Paul Bekker. 277 pp. Price $3.50. W. W. Norton and Company, Inc., New York.

An historical sketch of the changes in musical form. The author undertakes to show us how to look at music history as a part of the great life process of mankind which we may understand not by regarding it as a kind of historical costume parade, but by trying to recognize the forces which control it.

FEAR. By John Rathbone Oliver. 366 pp. Price $2.50. The Macmillan Company, New York.

The autobiography of a man with a case of psychasthenia, with predominant symptoms of fear, and his recovery through the work of the psychiatrist. Shows also the important place of religion in this process of recovery. Full of human interest, and will undoubtedly help many to understand their own mental disorders.—*P. H. V.*

QUIT YOUR WORRYING. By George Wharton James. 262 pp. L. C. Page and Company, Boston.

Much unnecessary proof of the harmfulness of worry, pages of platitudinous admonitions not to worry, and a few practical suggestions which may help the reader to get at the control of the causes of worry.—*P. H. V.*

DISCOVERING JESUS. By W. G. Ballantine. 90 pp. Price $1.00. Thomas Y. Crowell Company, New York.

An attempt to rescue "the radiant personality of Jesus and His simple and beautiful message" from "the fogs of theology which loyal disciples, with the best intentions, have raised around Him." In interpreting Jesus the author significantly closes one chapter in these words, "what a joy to get a religion without obscurities and to find that Christianity is not assent to metaphysical theories but is only doing the will of God just as Jesus said it was in the climax of the Sermon on the Mount."—*M. M. M.*

THE STORY OF JESUS. By Benjamin W. Bacon. 326 pp. Price $2.50. Century Company, New York.

While most laymen have little or no interest in the Fundamentalist-Modernist controversies which have been occupying first page news space in many of our leading daily papers, yet there are some who want to know what it is all about and who cherish an honest curiosity concerning the conclusions of our best scholarship relative to many of the passages found in the Bible. In a very simple, lucid, and untechnical way Dr. Bacon has given careful treatment to the special points of controversy. He has brought to bear his rich store of historical facts and scholarly interpretation in such a way that the average reader is carried along with sustained interest. When we know the history of the Gospel and just what the early Christian church believed and freely taught, we find that much of the confusion of thought of today is due to ignorance relative to the rightful emphasis upon the true essentials of our faith. A careful reading of this book should be of help to any Bible student. —*C. R. O.*

STORIES TO TELL. By S. A. Wilson. 121 pp. Price $1.25. George H. Doran Company, New York.

Thirty-eight stories for use in children's sermons and Sunday-school teaching, compiled and edited by the associate editor of *The Expositor*. The source of each story is given in a footnote and each story has a text attached.—*F. C. S.*

WHAT CHRIST MEANS TO ME. By Wilfred T. Grenfell. 82 pp. Price $1.25. Pilgrim Press, Boston and Chicago.

This little volume is a revelation of the force behind Dr. Grenfell's life work. It is an intimate study of this great man's soul and philosophy. He says that Christ has been the inspiration of his work, strength and comfort in time of trouble, and joy and happiness in living. Written in all simplicity and sincerity, this frank statement of faith is utterly devoid of pretence and sentimentalism. It offers a fresh perspective to those troubled by religious questionings, pointing clearly to "the" way of life.

THE PSALMS. A translation by J. M. P. Smith. 274 pp. Price $3.00. University of Chicago Press.

A fresh, beautiful, and helpful translation of this old hymn and prayer-book. The finished scholarship and rich devotional spirit of the translator have combined to make this a book of wonderful value to its possessers.—*M. M. M.*

CHRISTIANITY A WAY OF LIFE. By John W. Bailey. 130 pp. Judson Press, Philadelphia.

One of the Judson Training Manuals. Ten chapters packed with helpful suggestions on the following subjects: The Central Fact of Christianity, The Essentials of Early Christian Experience, The Fundamentals of Early Christian Belief, The Gospel of the Cross, Jesus the Teacher, The Central Emphasis of Jesus' Teaching, The Principles of Christian Living, The Practise of Christian Living —the Family, The Practise of Christian Living—the Problem of Wealth, The Practise of Christian Living—World Brotherhood.

THE CITY OF PERFECTION. By Thomas L. Masson. 406 pp. Price $2.50. Century Company, New York.

It is wonderful to have someone able to say those deeply spiritual things which you are feeling from time to time but find yourself unable to express. Thomas L. Masson, in simple language and profound sympathy, gives to us in this book his philosophy of life. It is a philosophy

which those who know him best testify he has worked out himself through the school of experience. Many and wonderful have been the responses he has received as reactions from his two former books entitled *That Silver Lining*, and *Why I am a Spiritual Vagabond*. Here is an earnest plea for us to awaken from our material dreams to the life of the spirit, which in truth is the great reality. *The City of Perfection* is a spiritual guide to that invisible city of our real selves in which we all dwell.—*C. R. O.*

THE TEN DREAMS OF ZACH PETERS. By Hermann Hagedorn. 154 pp. Price $1.10. The John C. Winston Company, Philadelphia.

A remarkable presentation in story form of the meaning of the Constitution of the United States. Just the book for patriotic Americans to read with their children. Printed in large type and profusely illustrated in pen sketches and color.—*F. C. S.*

THE GOSPEL STORY IN ART. By John LaFarge. 417 pp. Price $2.50. The Macmillan Company, New York.

Eighty pictures with an explanation and interpretation of art in the story of Jesus. Most of the pictures are the less familiar ones. A good piece of work.—*M. M. M.*

THE PUPILS IN THE CHURCH SCHOOL. By Antoinette A. Lamoreaux. 138 pp. Judson Press, Philadelphia.

A study of the formation of Christian personality. The author says: "The purpose of the book is not academic, but practical; to gain an understanding of the way in which Christian persons and a Christian social situation are produced; to know something of the psychological principles which underlie this process; to understand the facts of human nature, human conduct, and how people learn, and thus lay the foundation for an appreciation of the real objective of Christian education." Mrs. Lamoreaux has given us a very helpful book which, if faithfully studied and taught, will accomplish much in realizing the desirable objective named above.

OUR FATHER'S BUSINESS. By James Thayer Addison. 73 pp. Price $1.00. George H. Doran Company, New York.

This is an excellent little book of daily readings for personal use during the Lenten period. A striking theme, a passage of Scripture, and a page given to most thoughtful comment, leads the reader each day into the very heart of Christ's Gospel and helps one to appreciate and share with Christ His passion. This book should be of great help to all those who desire to make this beautiful season of the year more helpful in personal consecration and spiritual effort.—*C. R. O.*

88 SUCCESSFUL PLAY ACTIVITIES. Compiled by the Playground and Recreation Association of America, New York. 120 pp. Price 60 Cents.

Suggestions for conducting special play activities in which the competitive element may be introduced. In compiling this booklet, the Association has had the help of many recreation executives who have given freely of their time, ideas, and experience in order that the whole movement might benefit. It has been a cooperative undertaking in which a large number have shared.

OUTLINE STUDIES IN NEW TESTAMENT HISTORY. By Adele Tuttle McEntire. 212 pp. Price $1.50. The Abingdon Press, New York and Cincinnati.

The course covers only the historical portions of the Bible. These outline studies in New Testament history were originally prepared for the author's Sunday-school class. An intensely interesting, helpful, and instructive book for all teachers to use with pupils of high school age.

FIVE MINUTES DAILY WITH LUTHER. By John T. Mueller. 375 pp. Price $2.50. The Macmillan Company, New York.

With the deep conviction that the past is after all not so far removed from the present and the future in spite of its opportunities of insight, scholarship, and extensive facts and, furthermore, that the present and the future can never disengage itself from the good and the true of former days, Dr. Mueller, Professor of Systematic Theology, Concordia Seminary, St. Louis, has gathered together many of the choicest productions of the pen of Martin Luther, whose burning messages upon the Bible and the way of grace through faith in Jesus Christ had so great a part in the extension of Christianity. The book is beautifully bound and carefully arranged for devotional reading. The subject index will make it a valuable reference work on Luther's principal teachings.—*C. R. O.*

THE MESSAGES OF THE BOOKS. By F. W. Farrar. 531 pp. Price $2.50. The Macmillan Company, New York.

Just what is the subject, general form, peculiar characteristics and special message of each of the twenty-seven books of the New Testament? This book sets these things forth in a most scholarly and concise manner. It is a guide to the study of the Bible by books rather than by texts. The author contends that each fragment of Scripture has an historical setting and significance and cannot be rightly interpreted without a knowledge of the whole book out of which it is taken. He declares that much of the controversy of the present and of the past has been due to reading into certain shibboleths certain meanings which were far from the mind of the writer who originally used them. Rich material for the background of Bible study and homiletical work will be found in this volume.—*C. R. O.*

THE GREAT CONQUEST. By Randall J. Condon. 330 pp. Little, Brown and Company, Boston.

Atlantic Readers; Book Four. A book which is beautifully written and filled with stories and poems taken from many of the world's greatest heroes in all phases of life. Every page is an endeavor to deepen reverence, inspire faith, hope, or courage, teach kindness and helpfulness, magnify duty, obedience, and love of home and country. The old formal and mechanical processes and material which were found in many readers of years past are displaced here by a portrayal of life in such a way as to make character-building contagious and hold the attention of youth. A book well worth a place in every library, especially church and Sunday-school libraries.—*C. R. O.*

LUTHER BURBANK, HIS RELIGION OF HUMANITY. By Frederick W. Clampett. 143 pp. Price $1.50. The Macmillan Company, New York.

For over fifty years Luther Burbank worked with nature and is known the world over as one of the greatest scientists who has ever lived. In this book Dr. Clampett, a clergyman in the Protestant Episcopal church and a life long friend of Mr. Burbank, has set forth as a result of many interviews the religious experiences and beliefs of this genius of plant life. Mr. Burbank thinks of all matter as only an aggregation of forces held in place by stronger forces back of which is an Infinite, Everlasting, Almighty God whom he claims the right to worship. Christ and His teachings are to him but one of many ways through which God reveals Himself. In the *Religion of Humanity* men will find God best through the gradually revealed, demonstrable truths of science which he speaks of as "our saviour." One may question the nature of Mr. Burbank's conclusions but he cannot question the sincere attempt of this great mind to set forth in reverence the spiritual significance of the world as he sees it from a scientist's view-point.—*C. R. O.*

THE SCRIPTURES IN THE MAKING. By Abigail Pearce. 195 pp. Price $2.00. The Macmillan Company, New York.

This book is an inquiry into the Bible as literature and not as theology. It is designed for use in colleges and normal schools and for students working for a public school credit in the Bible. The dead past is made to take on new life as the history of the making of the books of the Bible, their crystallization into the canons of the Old and New Testament, a study of the use and history of a few of the best old manuscripts and a summary of noted versions are set forth in attractive story form for Catholic, Protestant, and Jew alike. The author promises that if any layman will read this book he will learn that the romance of fiction is as nothing compared with the romance of these early Hebrew writers and their successors. He will also become convinced that instead of suffering at the hands of its patient students, an appreciation of the beauty and spiritual significance of the Bible has been wonderfully augmented through the labors of the linguist and the archeologist.—*C. R. O.*

LIVING THE RADIANT LIFE. By George Wharton James. 280 pp. Price $1.50. L. C. Page and Company, Boston.

The articles of Dr. James which have appeared from time to time in *Physical Culture* have been widely read and greatly appreciated. This book is a compilation of many of those articles together with other material. Our lives in keeping with everything else in nature are constantly radiating either good or evil.

e should be radiating physical health, ental vigor, good will, humor and ptimism. A plan that will enable us to ake the most of life's opportunities and diate the things we should is attrac-vely and interestingly given.—*C. R. O.*

What Is a Christian. By James E. Clarke. 125 pp. Price $1.00. Fleming H. Revell Company, New York.

In the most simple language and with reat clearness of thought the author of his little book has set forth for "the man f the street" an interpretation of Christi-nity as life. He is attempting to help nen and women answer the question 'Am I a Christian?" He is not concerned vith explaining intricate processes but o describe the nature of Christian levelopment in character and daily iving going from its simplest stages to ts more mature. This is the kind of book we need to place in the hands of young converts or to help them to under-stand in study groups at the time of their definite commitment to Christ and His Kingdom.—*C. R. O.*

The Galilean. By Nathaniel Micklem 156 pp. Price $1.75. George H. Doran Company, New York.

After all that is being said these days about religion the author feels that there must be many who are asking thoughtfully the question "What is religion?" Mr. Micklem's answer is set forth in plain and untechnical lan-guage free from "the jargon of theology and dead metaphysics" pointing the reader to Jesus of Nazareth. With a deep appreciation of the perplexities that face the average layman as he tries to interpret Christianity, the author has set forth those outstanding characteristics of the Master that make Him so much a part of our life today. A genuine feeling, buoyant spirit, and graphic language hold the attention of the reader to the last page and make one feel that nothing is so new and vital as that which has sometimes been termed "The Old Truth." —*C. R. O.*

Out of Doors With Youth. By J. W. Frederick Davies. 172 pp. Uni-versity of Chicago Press.

Here is a charming little book for those who love the out-of-doors and who enjoy fellowship with growing youth. For twenty years the author has conducted camps, and this book has grown out of his practical experience with boys and girls. The nature of the contents is indicated by such interesting chapters as "Choosing Boys and Girls for Camp," "The Camp Site," "Camp Equipment," "A Day's Program," "Sleep, Rest, and Food," "Leadership," "The Shared Life," and "Camp Reunion." For those who are interested in planning a summer camp program it will be most suggestive and helpful. Many local churches could arrange to provide the simple sort of camp advocated by Dr. Davies. If a camp is put upon the basis described by the author it can be made a splendid character-building and leadership train-ing enterprise.—*H. S. S.*

Holy Bible (Young Folk's Edition. Style No. 6181). Price $3.50. Oxford University Press, New York.

A beautifully bound copy of the King James Version with seventy-seven illus-trations and five maps. The helps, adapted for the use of young folks, have been specially prepared for this edition.

Getting Acquainted With the New Testament. By Frank Eakin. 489 pp. Price $2.50. Macmillan Com-pany, New York.

Dr. Eakin is well qualified to guide students of the New Testament in a scholarly but after all wonderfully simple way through the problems of great moment in this ever fascinating field. This is a book that will be widely read by many who have never had the privilege of a seminary or university training in New Testament introduction.

EACH LIFE A BOOK

By Gordon Edward Raffety

Ev'ry day we turn a new page
Ev'ry day our page starts clean.
Ours the task to write a new sheet
Of the things we've done and seen.

Each new page should be well written,
Each new deed, a treasured thought,
So tomorrow we may profit
By the things that we have wrought.

Evening signs our pages daily;
Evening reads our record fair.
God in heaven seals our friend-ship
As we pray our evening prayer.

Working With the Cradle Roll and the Beginners. By Aurora Medford Shumate. 191 pp. Sunday School Board of the Southern Baptist Con-vention, Nashville.

In public school education in all probability the next decade will witness more emphasis on the pre-school age child than we now put on the kinder-garten child, or first grader, so all workers with tiny tots in the church school should begin to get ready for the new day. This book points the way with ten most help-ful chapters.

The Magic Formula. By L. P. Jacks. 367 pp. Price $2.50. Harper and Brothers, New York.

What L. P. Jacks writes the English-speaking and English-reading world reads. This volume from his virile mind and versatile pen is no exception. These twelve human interest stories of the working of the mind are unusual.

Bible Plays and How to Produce Them. By Mary Ellen Whitney. 176 pp. Price $1.50. Fleming H. Revell Company, New York.

Another book on Bible plays and a good one. It is not a treatise on the theory of biblical drama but the concrete presentation of several Bible plays, largely in biblical words. Many church-school workers with children and young people will welcome this book. The illustrations, so simple they are almost crude, help those interested in pre-paring costumes.

The Gang. By Frederic M. Thrasher. 571 pp. Price $3.00. University of Chicago Press, Chicago.

Without any question, the most through-going study of the gang ever made. All sociologists and psychologists and other students of gang or tribal groupings of boys will treasure this splendid contribution. No juvenile court or welfare worker can afford to be with-out this book. The 1313 gangs so care-fully studied certainly have something to say not only to all urban life specialists but to those also who are interested primarily in rural conditions. The book mechanically is a work of art. The bibliography and excellent index add to its usability. Both author and pub-lisher are to be congratulated on this volume.

The Church in the Universities. Edited by David R. Porter. 68 pp. Price 90 cents. The Association Press, New York.

Much of the material here presented sums up the data gathered in dis-cussions by students and secretaries in recent conferences. The aim of the book is to stimulate further thinking along these lines, and evoke criticism and comment. The chapter headings will indicate some of the larger issues taken up: The Church Universal, The Work of the Denominations in the Universities, What Type of Interdenominational Student Work, Constructive Proposal in Regard to Relationships Between the Agencies at Work, Schools of Religion.

Qualifying Men for Church Work. By Gerrit Verkuyl. 204 pp. Price $1.50. Fleming H. Revell Company, New York.

The discoverer and trainer of leaders in local church work will find the ten chapters of this book fruitful in direct and valuable suggestions. A book of this sort should have an index.

Expanding Horizons. By Cornelius Woelfkin. 270 pp. Price $1.50. The Cokesbury Press, Nashville.

The author is one of the keenest minded ministers of the present day. He has been called into responsible service again and again and always makes good. These six lectures strike into the very centers of thinking and living and so present the vital truths of Christianity as to capture the imagination and will and stir to a determination to rest not intellectually and spiritually until expanding horizons are reached.

The Tusk-Hunters. By Francis-Rolt Wheeler. 308 pp. Price $1.75. Lothrop, Lee and Shepard Company, Boston.

Elephants and elephant ways have always held a thrill for adventure-loving and nature-loving readers, and in this book Dr. Rolt Wheeler has kept strange-ness and excitement throbbing on every page.

THE YOUNGEST RIDER. By Louise Platt Hauck. 245 pp. Price $1.50. Lothrop, Lee and Shepard Company, Boston.

Why did the historically famous Pony Express Company put an age limit of twenty-one years on its riders and give a great and hazardous enterprise into the hands of mere boys? Because the daring spirit of youth was needed to face the many dangers of the trail not only without hesitation, but even with joyous eagerness. *The Youngest Rider* is the tale of a manly lad of sixteen who kept his oath of allegiance and repeatedly risked his life to be on time with the mail.

PRINCIPLES AND TECHNIQUE OF TEACHING. By Frank W. Thomas. 410 pp. Houghton Mifflin Company, New York.

A comprehensive treatment of the factors involved in teaching and learning, in light of the best educational scholarship. From a consideration of aims of education, the treatment proceeds through the consideration of working conditions, general principles and types of learning, and the technique of teaching. The book is one of the numbers in the series of *Riverside Text-Books in Education*, edited by Ellwood P. Cubberley.—*P. H. V.*

GOD'S CHILDREN LIVING TOGETHER. By Carolyn Dudley. 185 pp. Price $1.75. Westminster Press, Philadelphia.

Programs for the primary department, prepared for use in the vacation church school. The book is divided into two parts: Part One, Teaching Material and twenty-five programs; Part Two, Supplement, giving sources of songs suggested in programs, list of books, games, things to make, etc. A valuable book for workers with primary children.

VAIN POMP AND GLORY. By Abbie Graham. 123 pp. The Woman's Press, New York.

An interesting story of a minister's daughter in a small town in Texas; her early impressions of God and where He lives, of large cities, etc. Of interest to young people and adults.

THE MISSIONARY EDUCATION OF JUNIORS. By Jean Gertrude Hutton. 178 pp. Price $1.00. The Missionary Education Movement, New York.

This unusually helpful book after about ten years of fine service in its field, appears in new dress practically rewritten. In this new edition, which is mechanically well done, readers and teachers will find much new material growing out of the author's valuable experience. Every teacher of missions will heartily welcome this volume.

THE PSYCHOLOGY OF RELIGION. By Charles Conant Josey. 362 pp. Price $2.50. The Macmillan Company, New York.

College students and lay readers in the psychology of religion will welcome this text which "contains the most interesting and valuable results of the work of scholars in its field." It certainly is a readable text.

THE BOOK OF GAMES FOR HOME, SCHOOL AND PLAYGROUND. By Forbush and Allen. 315 pp. Price $2.00. The John C. Winston Company, Philadelphia.

Well done! Authors, editor, publishers, and artists here present a timely and very definitely helpful book. Recreational leaders in church schools should by all means have this book for constant reference in making programs. The indexes add greatly to its immediate and skilful use.

THE HEAVENLY FATHER AND HIS CHILDREN. By Maud Junkin Baldwin. 160 pp. Price $1.00. The United Lutheran Publication House, Philadelphia.

The author is a well known specialist in the religious education of children who brings a wealth of knowledge and experience to her task.

First twenty-seven pages offer teachers a very fine manual touching on the various problems of the vacation church school. Then follows a splendid series of complete daily programs for a five weeks school. Five valuable appendices give practical help.

YOUR THOUGHTS AND YOU. By Kathrine R. Logan. 188 pp. Price $1.35. George H. Doran Company, New York.

The author is especially happy in her viewpoint. The many young people who so greatly enjoyed her *The Call of the Upper Road* and *The Upper Road of Vision* will gladly welcome this new book. She gives her own virile message and enriches it with many quotations from the best thinkers of all time.

THE PEDAGOGY OF JESUS IN THE TWILIGHT OF TODAY. By Walter Albion Squires. 296 pp. Price $2.00. George H. Doran Company, New York.

Here is a writer who thinks and is fearless in his review and criticism of modern schools of psychology. Whether one agrees with his conclusions or not, the book makes interesting and worth while reading. He rightly hits the extreme behaviourist and mechanist, pointing the better way of purposive psychology and personalistic philosophy, giving due emphasis to the spiritual factors.

LANDS OF THE MINARET. By Nina Rowland Gano. 63 pp. Price 50 cents. Missionary Education Movement, New York.

A series of programs written for boys and girls of the teen age, particularly the intermediate group. The subject of the study is the Moslem world. Nine intensely interesting and instructive programs are provided. The church director of missions will welcome this valuable book, which presents a challenge not only to intermediates but to all missionary-minded folk.—*F. W. W.*

JUST AROUND THE CORNER TALES. By Una Roberts Lawrence. 166 pp. Price 50 cents. Home Mission Board, Southern Baptist Convention, Atlanta.

A collection of eighteen stories presenting a wide range of subjects of the work in Cuba, among the Indians, Good Will Centers, one mountain story and one story from the life of a great Negro leader. It is a splendid mission study book for junior and intermediate pupils.—*F. W. W.*

THINGS THAT MATTER MOST. By John Milton Moore. 121 pp. Price $1.25. Judson Press, Philadelphia.

Most of the material in this book was presented to the public in the form of radio sermons through the Radio Forum of the Greater New York Federation of Churches. It is selected material, chosen in the endeavor to find the major matters that should receive major emphasis. Among the themes are the way of the Cross, prayer, the religious basis of social work, religion as service, the church for the task. The author, who has been a successful pastor in large city churches and for the past ten years secretary of the Department of Missionary Education of the Northern Baptist Convention, is well fitted to deal with the subjects treated in this little book.

PROGRESSIVE CHRISTIANITY. By William A. Vrooman. 377 pp. Price $2.50. The Macmillan Company, New York.

A liberal's, but impressively open-minded, presentation of the main themes of religious controversy, largely in the words of the spokesmen themselves. One of the best reference volumes available in this field.—*E. W. L.*

KNOWLEDGE OF GOD IN JOHANNINE THOUGHT. By Mary Redington Ely. 151 pp. Price $1.50. The Macmillan Company, New York.

A suggestive addition to the many approaches to and studies in the Fourth Gospel. The purpose is "the discovery of the causes at work which produced in the mind of the writer an emphasis upon the 'Knowledge of God' as essential to religion; what notions about the place of knowledge in religious experience he met with in his environment; how far they acted as stimuli to which his view may be seen as a response." On disputed points, references *pro* and *con* are listed. A much more readable and non-technical treatment than the title suggests.—*E. W. L.*

ULTIMATE VALUES IN THE LIGHT OF CONTEMPORARY THOUGHT. By J. S. Mackenzie. 186 pp. Price $1.25. George H. Doran Company, New York.

A series of lectures delivered first in India, and subsequently in various Universities of the United States. Frankly philosophical in point of view and treatment, and therefore with greater appeal and profit for the philosophically inclined than for the average lay reader.—*E. W. L.*

THE INNER CIRCLE. By Trevor H. Davies. 315 pp. Price $2.50. George H. Doran Company, New York.

A group of fourteen sermons by the Pastor of the Eaton Memorial Church of Toronto, being studies in the associates of Jesus. Timely, scriptural, and alive with gripping illustration.—*F. C. S.*

THE MEANING AND VALUE OF MYSTICISM. By E. Herman. 398 pp. Price $3.00. George H. Doran Company, New York.

A book of great worth by one of the best authorities on the subject. Here is a volume much needed in a materialistic age to help keep God with us, and yet not to wander into the fanciful extrava-

int vagaries which have beset the theme reated. The author writes with a facile en.—*T. J. H.*

THE DOCTRINE OF THE INFALLIBLE BOOK. By Charles Gore. 63 pp. Price $1.00. George H. Doran Company, New York.

A book written by a great scholar, thoroughly sympathetic with the modern method of biblical study, but who thinks that it has occasioned some confusion in many minds. He writes to clear up confusion, holding that when we discover just what the Bible says, we have found the truth on which full reliance may be placed. It shows the reader how to distinguish between the accidental and the fundamental in Holy Writ.—*T. J. H.*

THE FOUNDATIONS OF CURRICULUM-MAKING, is Part II of The Twenty-sixth Yearbook of the National Society for the Study of Education. 237 pp. Price $1.50. Public School Publishing Company, Bloomington, Illinois.

It will be found particularly interesting to everyone interested in current educational theory. It contains (1) "The Foundations of Curriculum-Making," a statement of general principles agreed upon by the Society's Committee on Curriculum-making, consisting of William C. Bagley, Franklin Bobbitt, Frederick G. Bonser, Werrett W. Charters, George S. Counts, Stuart A. Courtis, Ernest Horn, Charles H. Judd, Frederick J. Kelly, William H. Kilpatrick, Harold Rugg (Chairman), George A. Works; (2) a supplementary statement by each of the members of this committee, in which he sets forth his own views at greater length and in relation to the general statement; (3) representative quotations from John Dewey's written statements on the curriculum; and (4) representative quotations from the written statements on the curriculum by the Herbartians and their critics.—*P. H. V.*

STUDIES IN THE TEXT OF THE NEW TESTAMENT. By A. T. Robertson. 192 pp. Price $2.50. George H. Doran Company, New York.

Like all the books that come from the pen of this gifted author, it is both scholarly and interesting. The New Testament will have an added charm for one who will put forth time and effort in learning how it came down to us. This book tells the story in a fascinating way.—*R. J. R.*

THE TEACHINGS OF THE APOCRYPHA AND APOCALYPSE. By Charles A. Hawley. 165 pp. Price $1.50. Association Press, New York.

A "book with a purpose," the purpose being to understand Jesus through "some acquaintance with all of the books which He read, studied, quoted, and on which He based His new Way of Life." A companion volume to *Teaching of the Prophets*, by the same author. Arranged in daily lessons covering a period of ten weeks. An exceedingly helpful handbook, including a Glossary of Terms and many extracts from Canon Charles' well known edition of the Apocrypha and Pseudepigrapha.—*E. W. L.*

CREATIVE PERSONALITY. By Ralph Tyler Flewelling. 320 pp. Price $2.50. Macmillan Company, New York.

A philosophical idealism that interestingly and stimulatingly reverses the methodology of Liebenz by starting with the reality of personality, and working downward through its implications. "Personality in effect is the primary idea, and nature is a derivative idea." It is written in the conviction of the present need for cooperation between scientific and religious-minded men, and for a re-emphasis on the reality of human values. The diction is suited to the philosophical layman.—*E. W. L.*

CHRISTIANITY IN THE MODERN WORLD. By Ernest D. Burton. Edited by Harold R. Willoughby. 195 pp. Price $2.00. University of Chicago Press, Chicago.

A collection of sixteen of the late President Burton's papers and addresses all on religious themes. An inspiring revelation of greatness in Christian character, and an illuminating study of the outstanding religious issues of the last quarter century.—*E. W. L.*

THE KEY TO FAITH. By Michael O. Gershenson. Translation and Introduction by Herman Frank. 156 pp. Price $1.50. Macmillan Company, New York.

Do you want something new and disturbingly provocative on the Old Testament; something that will make you think and discover? Here it is, from Russia. —*E. W. L.*

THE GIST OF THE BIBLE. By Alvin E. Bell. 167 pp. Price $1.50. George H. Doran Company, New York.

A book that will strongly appeal to the many who feel the need of a trustworthy summary of the Bible in simple, compact form. Dr. Bell has analyzed each book of the Bible, and compressed its message into a few hundred words.

CROSS-ROADS TO CHILDHOOD. By Anne Carroll Moore. 292 pp. George H. Doran Company, New York.

A book for parents, teachers, and all other lovers of childhood. Contains valuable lists of books for children of various ages. The author says: "In the old days parents paid the price of ignorance in the rearing of children either by pretending they were what they wanted, or by washing their hands of them. The new day brings a sharp challenge to the parents to busy themselves with their own neglected education for parenthood."

EVERYDAY PRAYERS. 112 pp. Price $1.25. George H. Doran Company, New York.

Regarding prayer as vital to all our experiences, the collectors of the prayers contained in this volume have included meditations suitable for use in camp, club, and school, as well as prayers for private devotion. The book is intended to be both practical and suggestive to all engaged in young people's work.

BIBLE OBJECT BOOK. By Clarence H. Woolston. 263 pp. Price $1.75. Judson Press, Philadelphia.

Sixty-one brief chapters written for pastors and teachers by one who has long been a pastor and worker with children. The author describes more than fifty object lessons which he has used with different groups of children and young people.

THE BASIS OF CHRISTIAN FAITH. By Floyd E. Hamilton. 335 pp. Price $2.25. George H. Doran Company, New York.

The author of this volume is professor of Bible, Union Christian College, Pyengyang, Korea. "His discussion is so timely and so vital that it will at once command a hearing. The great themes of the churches are discussed with unusual breadth and sound scholarship."

TEN SPIRITUAL SHIPS. By L. R. Scarborough. 135 pp. Price $1.50. George H. Doran Company, New York.

The author says: "This book is written with a definite purpose. It seeks to be a contribution to an improved discipleship. It discusses ten of the most vital subjects in the composition and completion of a human soul in his preparation for effective service for Christ." The chapter titles are: Divine Ownership, A Heavenly Sonship, Spiritual Debtorship, Gospel Trusteeship, Soulful Guardianship, A Soul-winning Ambassadorship, A Multifold Fellowship, A Pressing Stewardship, A Royal Partnership, An Eternal Companionship. The Christian who has lost sight of or who would know more fully the divine dignity of his calling will find here encouragement and motivating inspiration.

THE STORY OF MISSIONS. By Edwin E. White. 223 pp. Price, cloth 75 cents, paper 50 cents. Missionary education Movement, New York.

The story of the carrying of the good news of Christ from one land to another down through the ages, prepared for young people. While it is not intended to be a history of missions, the author presents a fair and balanced picture of the whole movement. The chapter titles are: Christianity captures the Roman World, The Conversion of Europe, Bringing the Cross to the New World, The Winning of America, The Church Seeks the Whole World, Christ and the Nations. There is also a bibliography for those who care to go further into the study.

THE FRIENDLY FOUR AND OTHER STORIES, By Ralph Connor. 275 pp. Price $1.75. George H. Doran Company. New York.

In the sketches that make up this book there is an attempt to supply the unwritten setting of some of the incidents in the life of Jesus, in the hope of making Him more real by helping men to see Him, not as a dim, mystical, if not mythical figure, enshrined in the faith and love of His devotees, but as a true man in a truly human environment. The motives and habits of these persons he analyses acutely, always drawing into bold relief the spiritual significance of the occurrences narrated. His power in handling the synthesis of the narrative and the hortatory was never better demonstrated.

THE POLITICAL AWAKENING OF THE EAST. By George Matthew Dutcher.

372 pages. Price $2.00. The Abingdon Press, New York and Cincinnati.

In bringing to the fifth series of the George Slocum Bennett Foundation Lectures at Wesleyan University the six very stimulating lectures included in this book, Professor Dutcher (Chair of History, Wesleyan University) has laid many of us under obligation. He took to the East a keen observation, and more important as well as more rare, an historical point of view. Consequently he saw cross-sections of today in their historic settings, and his interpretation is in terms of progressive development. He does not satisfy residents of the Far East, nor those who are convinced of the justice of the Philipino demands. But all will endorse his serious sanity, and particularly his proposition that "the peoples of the west who consider themselves cultured and progressive prepare to meet the east as intelligently as the orientals are schooling themselves to meet the west."—*E. W. L.*

The Modern Evangelistic Addresses. Edited by D. P. Thomson. 219 pp. Price $1.75. George H. Doran Company, New York.

This is volume four of *Handbooks of Modern Evangelism*, designed to discuss present-day needs and problems in the light of the most competent scholarship and the widest practical experience. This most urgent phase of the ministry is demonstrated and commented upon in this volume by fifteen of England's and America's foremost preachers and evangelists.—*C. R. O.*

Through Eternal Spirit. A Study of Hebrews, James and I Peter. By Joseph McFadyen. 255 pp. Price $2.00. George H. Doran Company, New York.

The author is professor of New Testament Language and Literature in Queen's Theological College, Kingston, Canada, and author of that very highly appreciated work called *Jesus and Life*. The Epistles treated in this book are brought down to our modern life in such a real and enlightening manner as to make us feel that the issues of those days and ours are practically the same. Theological technicalities are avoided and the whole work made attractive by thoughtful illustration gained by the author in his work as a missionary in India.—*C. R. O.*

In Times of Sorrow: A Book of Consolation. By Charles Lewis Slattery. 161 pp. Price $1.50. The Macmillan Company, New York.

This little gem of thought for burdened hearts was prepared by Bishop Slattery at the special request of the publishers who believed that out of more than twenty-five years of constant ministry to the sorrowing he would have a message for multitudes. Those great mysteries which accompany suffering and death are dealt with in a tenderness of spirit and that reasonable frankness that is bound to be of great help to all in need of comfort.—*C. R. O.*

Knowing the Master Through John. By Aaron Martin Crane. 555 pp. Price $2.50. Lothrop, Lee and Shepard Company, Boston.

This author has the distinction of having his great book, *Right and Wrong Way of Thinking and Their Results*, go into twenty-two editions and wisely read throughout the English-speaking world. To the Gospel of John he brings the same grasp of truth, sound reasoning, and wide research, setting forth the life of the Master as John knew Him from that close fellowship which was theirs. The book was arranged by the author's friends who carefully recorded his presentations of John's Gospel in a Bible class which he conducted. The friendly spirit and love of truth which characterized the life of Mr. Crane shines out on every page and makes it attractive to read.—*C. R. O.*

God's Picked Young Men. By Henry K. Pasma. 96 pp. Price 75 cents. Bible Institute Colportage Association, Chicago.

A book of merit especially for young men, or those who speak to young people. It selects from the Bible the outstanding young men, representative young men, who gave themselves to God, and delineates their traits, and what came of their dedication. The studies are practical and up-to-date.—*T. J. H.*

The Holy Spirit in the Gospels. By J. Ritchie Smith. 394 pp. Price $2.50. The Macmillan Company, New York.

Really a study of the Holy Spirit in the whole Bible, with special attention to the four Gospels. After reference to the Old Testament, the author starts with the virgin birth, to which two chapters are devoted, then traces the thought in the Synoptic Gospels, the fourth Gospel, looking at every passage which throws any light upon his theme. Copious references to other authors are made in the volume, but main reliance is upon the Word itself.—*T. J. H.*

Jim Davis. By John Masefield. 269 pp. Price $1.00. L. C. Page and Company, Boston.

A new volume in the American Boy's Library. This series has proved extremely popular, and the present volume fully holds its own with the earlier ones. It is full of adventure, mysterious flights, such as boys will enjoy reading.

The Andover Way. By Claude M. Fuess. 335 pp. Price $1.75. Lothrop, Lee & Shepard Company, Boston.

The story of a spoiled child who has been educated by tutors in Europe and is entered by his widowed mother at Andover. He is promptly dubbed "Oscar," and is made the butt of many jokes. The book abounds in humorous incidents, and young people will enjoy watching the fortunes of "Oscar."

Sue Stanwood. By Lillian Grace Copp. 317 pp. Price $2.00. L. C. Page & Company, Boston.

An interesting tale of a young girl who is suddenly taken from a little village in Maine, and thrust into the rarified atmosphere of her Aunt Gertrude's circle in a suburb of Boston. Her adventures and trials and successes will be enjoyed by all young girls.

American Agricultural Villages. By Edmund deS. Brunner, Gwendolyn S. Hughes, Marjorie Patten. 326 pp. Price $3.50. George H. Doran Company, New York.

This is another volume of the Institute of Social and Religious Research in their important series of village studies that have lifted from social science the reproach of almost total ignorance concerning the one-eighth of our population that lives in villages. This volume contains the results of intensive studies made by field workers for the Institute in 140 agricultural villages distributed throughout the United States. The Chapter titles are: Agricultural Conditions at the Time of the Study, The Structure of the Village Community, Village and Country Relations, The Village as a Farm Service Station, The Village Public School, The Village Church, Village Social Organizations, Public Health in Villages, The Village as a Body Politic, Measuring Variations in Village Wealth.

Man and Message. By John Humpstone. 245 pp. Price, $1.50. Judson Press, Philadelphia.

The Samuel A. Crozer Lectures, given before the faculty and students of Crozer Theological Seminary in 1926. A study of ten great preachers, from Athanasius to Frederick W. Robertson, with the characteristic of the preaching of each reflecting the age in which he lived.—*F. C. S.*

Can the Churches Unite? A volume in the Practical Christianity Series. 230 pp. Price $1.25. The Century Company, New York.

A symposium issued under the auspices of the World Conference on Faith and Order, and issued in anticipation of the great World Conference to be held at Lausanne, Switzerland, in August, 1927. Eighteen great denominational leaders from Canada and the United States give their views, which are uniformly optimistic.—*F. C. S.*

A New Approach in Missionary Education. By John Clark Archer, 160 pp. Price $1.75. The Missionary Education Movement, New York.

Dr. Archer is head of the department of missions of Yale University. It is the well-known project method in education applied to missions. It comes only after years of practical experimentation and lays before the reader in detail what has already come to be known as "The Archer Plan." The book is helpfully illustrated.—*F. C. S.*

A Permanent Faith. By William E. Hammond. 240 pp. Price $2.00. Judson Press, Philadelphia.

The interpretative title "A New Approach" is given by the author, who is minister at the Community Church of Walker, Minnesota. The brief chapters are practical discussions of the present day problems of earnest Christians. Among the titles are "Prayer and Providence," "The End of the World," and "Does the Church Lead?"—*F. C. S.*

Knowing The Bible. By Raymond C. Knox. 276 pp. Price $2.50. Macmillan Company, New York.

A book prepared by the Chaplain of Columbia University, for adults and students of the Bible. Ideally arranged for those who desire the historical ap-

I WOULD BE TRUE

Composed for
the Young People, and Dedicated to Marion Faye Stickney, Teacher
and Counsellor of Young People

HAROLD ARNOLD WALTER, 1883–1918 EDWARD M. FULLER, 1924

slentando
1. I would be true, for there are those who
2. I would be friend of all—the foe, the
trust me; I would be pure, for there are those who
friend less; I would be giv ing, and for - get the
care; I would be strong, for there is much to
gift; I would be hum ble, for I know my
rall.
suf - fer; I would be brave, for there is much to dare.
weak - ness; I would look up, and laugh, and love, and lift.

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proach to the various books of the Bible but who are not schooled in the technique of Bible scholarship. Maps, diagrams, and questions at the end of each chapter enhance its value.—*F. C. S.*

BIBLE LANDS TODAY. By William T. Ellis. 460 pp. Price $3.00. D. Appleton and Company, New York.

Profusely illustrated. Reverently written by one of America's great journalists, therefore something more than a Bible lover's reflections. It is indeed a frank appraisal of the many "peace-imperiling present-day doings" in national affairs in the Near East. Anyone contemplating a trip to the Holy Land should read it and every student of international affairs should own it.—*F. C. S.*

THE PRIMARY SCHOOL. By Annie E. Moore. 340 pp. Houghton Mifflin Company, New York.

One of the most successful attempts to interpret modern educational ideals in terms of classroom procedure. By consideration of the nature and needs of children, by the presentation of contrasting practices in schoolrooms today, a background is sketched for a practice which makes use of children's purposes and plans. The question of relationship between an organized curriculum on the one hand and children's activities on the other, is handled in an unusually able manner.—*P. H. V.*

LITTLE AMERICAN SERIES: FLAG TO THE FRONT, SPOTTED DEER'S PARTY, ENGINE COMPANY NO. 25, EAGLE RANCH, SIGNALS, JUST TOM. Approximately 40 pp. Each. Price 60 cents each. The Reilly and Lee Company, Chicago.

The characters depicted in the six books of *Little American Series* stand for beauty, strength, law and cooperation, all presented in a constructive and entertaining way. Most children from four to eight—certainly all those boasting policeman, cowboy, soldier or Indian suits—play robber, highwayman and bandit extraordinary while adults applaud or look on with unconcern. The author feels it is wrong to hold license and the right to take what does not belong to a person up to a child in a way that will confuse him. She has written these stories in answer to a very definite need in the field of child training and play. We commend them to parents and workers with children.

YOUNG PEOPLE'S CONFERENCES AND CAMPS

By Walter C. Moore*

THE MOST satisfactory method for training young people for leadership in a city, it seems to me, is through the continuous training program made possible through the organization of an Inter-Church Young People's Council. Conferences are at best spasmodic and must have a conservation program such as the council offers; summer camps reach only a limited number; the council may tie together representative young people and leaders from all the churches in the city and through its instructional and informational sessions, and in the projects for which it is responsible in the community, train continuously during the year and provide a city young people's machinery with unlimited possibilities in Christian cooperation.

Young people's conferences, as a training agency, are valuable. The first taste for training in the life of youth usually has come in a conference, and the city conference with constructive educational program, balanced with inspiration and technique, should be an important part of the city calendar. The most valuable city conference now includes, in parallel sessions, the leaders' institute, so that the leadership of youth may train at the same pace and as part of the same project with their young people. Some of the denominations are holding conferences for their own young people in the cities, the chief value of which is the training opportunities afforded for the distinctly denominational program.

The summer with its free time for young people offers the most strategic time for intensive training for young people and the summer conferences, many of them of camp type, are the answers to this opportunity. Some of the cities are holding short camp conferences for the specific purpose of setting up the city young people's program for the year beginning in the fall. These camps are largely for those who hold council offices in districts of city. There are large numbers of recreational camps for young people which draw from the church young people. I refer to those conducted by the Y. M. C. A., Scouts, Camp Fire, Y. W. C. A., etc.

Then there are the conferences held during the summer months to train for the programs of the promoting organizations. Under this heading would come the training conferences of employed leadership of Y. M. C. A., the Y. W. C. A., the conferences for training Christian Endeavor leadership, etc. Closely allied to this type are the denominational summer conferences which aim to give to the young people training for the whole program of the local church, from standpoint of its denomination, and which include course material on the church school, young people's society, missionary organizations, etc.

Then there are the interdenominational and non-denominational types of summer conferences, of which the International Camp Conferences are types, which include standard courses for training those to lead in local church educational program, and also provide courses on community leadership.

Youth offers to the city a fruitful field for the production of Christian leadership under religious educational auspices. My plea is that the city may so balance its program that this field is not neglected.

*Young People's Division Superintendent, Missouri Sunday School Council of Religious Education, St. Louis.

A LETTER TO BABY

By Mabel L. Bailey*

DEAR BABY:

Welcome to this beautiful world of ours. There is a place waiting for you to fill, and we are glad that you are here.

Is your hair curly or straight—or have you got any hair? Are your eyes blue or brown? Does your nose turn up or turn down? But never mind. Those things do not matter so long as you are you. There never was nor never will be another just like you. When we remember that, it makes you all the more wonderful and precious.

Just think of all the good times that you are going to have! They are beginning right now. Father and mother have nothing to do but mind your bidding, and you can keep them busy all day and most of the night, if you choose to do so.

It is great to be a baby! It is wonderful to be a baby boy (or girl)! We hope that you will get all of the fun out of it that you can. In the next three years, you will learn more than in any other three years of your life, no matter how long you may live, so go to it, little lad, (or lassie) and make the most of every minute!

The world is a happier place since you arrived and we trust you will have a large share in making it a better place.

Trinity Church and Sunday school delight to call you "our baby" and will often speak of you to the heavenly Father. A little chair will be waiting for you when you are old enough to be with us every Sunday.

We send our love to you and mother, and congratulations and best wishes to daddy.

Your friend,
(sign name)
Cradle Roll Superintendent.

*Specialist in Children's Work, Rich Hill, Mo.

RECOGNITION SERVICE FOR SENIORS

By Nancy Longenecker*

PROCESSIONAL HYMN: "Lead on, O King Eternal" (Lancashire), Seniors.

OPENING SENTENCES.

Leader: Now therefore fear the Lord, and serve Him in sincerity and in truth.

All: As for me and my house, we will serve the Lord.

Leader: Therefore will we also serve the Lord; for He is our God.

All: The Lord our God will we serve, and His voice will we obey.

HYMN: "Just As I Am, Thine Own to Be" (Woodworth).

PRAYER: Superintendent of the church school.

AN APPRECIATION OF THE SENIORS: Superintendent of the senior department.

SERVICE OF LIGHTS.

(*Table center front on which stands a seven branch candlestick containing unlighted candles.*)

Senior Girl: (*stands at right of table*) We as seniors are grateful for the appreciation which our superintendent has given us. It has been our joy and privilege to be nurtured spiritually by our mother church through this department. The years spent here seem short to us, now that we are to leave you.

The memories of these rooms, the social times spent here, and the sacred Sabbath hours will remain with us forever. The ideals we have gained from those who have been our counsellors and guides will be of eternal value. Our ideals make us what we are. They are reached and kept only by noblest living. (*Steps back of table.*)

May you now behold the symbol of our ideals—a tree of living flame. May its light and warmth be to us as the radiance of our Master's love kept glowing within our hearts.

(*Senior lights the candles in order, one after each couplet is spoken.*)

Behold, I kindle now the light of Faith
By noblest living made perfect.

Behold, I kindle now the light of Hope
By noblest living made perfect.

Behold, I kindle now the light of Love
By noblest living made perfect.

Behold, I kindle now the light of Truth
By noblest living made perfect.

Behold, I kindle now the light of Health
By noblest living made perfect.

Behold, I kindle now the light of Beauty
By noblest living made perfect.

Behold, I kindle now the light of Service
By noblest living made perfect.

Slight pause.

As we behold these living flames
Symbol of the ideals of the Master
May we pray that within our hearts
Will burn the fire of High Purpose.

Senior lifts candlestick.

Who will accept the challenge
To hold our ideals high
To keep the flame of our Master's love
Burning brightly within our hearts?

Junior: (*Steps forward, to right of table.*)

Most noble senior
I come forward representing the students
Who remain within this group.
We accept the challenge to hold our ideals high
And to keep the flame of our Master's love
Burning brightly within our hearts.

Senior: (*giving light to junior*)

Let thy light so shine before men
That others seeing thy good works
May glorify thy Father
Which is in Heaven.

Junior: (*accepts light*)

As you have given the light to us
So shall we give the light to others.
Faith, Hope and Love; Truth, Health, and Beauty
We dedicate now to our Master's Service.

(*Junior replaces candlestick upon the table, stands at the right of table, senior stands at left.*)

All sing softly:

To the Knights in the days of old
Keeping watch on the mountain height,
Came a vision of Holy Grail
And a voice through the waiting night.
Follow, follow, follow the gleam
Banners unfurled, o'er all the world
Follow, follow, follow the gleam
Of the chalice which is the Grail.
—*Douglas.*

Junior and senior are seated.

RECEIVING OF THE SENIOR CLASS: Superintendent of next higher department, or the Minister.

HYMN: "O Thou Whose Feet Have Climbed" (Aspiration).

O thou whose feet have climbed life's hill,
And trod the path of youth,
Our Saviour and our Brother still,
Now lead us into truth.
Who learn of thee, the truth shall find;
Who follow, gain the goal:
With rev'rence crown the earnest mind,
And speak within the soul.

Awake the purpose high which strives
And, falling, stands again;
Confirm the will of eager lives
To quit themselves like men.
Thy life the bond of fellowship,
Thy love the law that rules;
Thy Name, proclaimed by every lip,
The Master of our schools.
—*Benson.*

BENEDICTION.

Leader: May the Lord bless you and keep you.

ALL: Amen, amen.

QUIET MUSIC.

*Director of Fine Arts, First Methodist Church, Lawrence, Kansas.

We Know

that the following offerings are worth your while. We are confident that we serve you well when we persuade you to secure them.

Primary Superintendent's Manual
(Revised)
By Mildred J. McArdle

The author, long an active worker in the local church, is now a recognized authority in this field. The first edition of the manual was well received. Many improvements appear in the present edition. Price 75c.

Junior Superintendent's Manual
(Revised)
By Hazel A. Lewis

The author's name guarantees this manual. The wide use of the first edition demonstrated its right to a revision which brings it into accurate adjustment to the best present day Junior Department ideals and needs. Price 75c.

The Church Story Hour
By Mildred J. McArdle

What shall we do with the little children whose mothers must bring them to church? The answer is this book of a year's programs for the one who cares for the little children during the church hour. $1.50.

The Nursery Class of the Church School
By Eva B. McCallum

This line of material is a distinct contribution. It holds the interest of the "littlest" people without any violence to educational principles. In fact it becomes part of the curriculum.

Price of the book.....$1.50
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By Harry C. Munro

The book faces the entire problem of correlation and suggests a sane, workable way out. 70c.

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By W. C. Bower

Contains comprehensive and adequate suggestions for the organization and conduct of religious education, written for pastors and superintendents. 70c.

How to Increase Your Sunday School
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Not numbers only, but better trained teachers, fewer pupils lost to the school, higher standards, conserved results—real schools, $1.25.

Horizons of Immortality
By Dr. F. D. Kershner

Dr. Kershner believes that the hope of immortality is one of the foundations of the Christian faith. In this new book just off the press, he has reviewed the whole history of the doctrine of immortality as presented in religions, philosophies and in literature. He closes with a statement of the Christian doctrine of immortality. $1.25.

Your own publishing house will give you information and fill your orders. If not, you can obtain prompt service from us.

THE BETHANY PRESS
ST. LOUIS MISSOURI

A SUCCESSFUL SCHOOL

By R. J. Chrystie*

CENTRAL FALLS and Pawtucket, R. I., are twin cities, just north of Providence, the state capital. Central Falls is a city of 26,000. The population is largely Catholic, with several large churches. There are six prosperous Protestant churches: Congregational, Methodist Episcopal, Baptist, United Presbyterian, Protestant Episcopal, and Independent. The city school board is entirely Catholic. However, four years ago, this school board, unanimously and with great willingness passed an ordinance giving the churches the privilege of having their children excused from the public schools for one hour each week for religious instruction. The several Protestant churches at once availed themselves of this opportunity and opened week-day schools of religious education every Wednesday afternoon, in the respective churches, the schools being wholly denominational. The Catholic churches had the same opportunity, but did not take up the work, being satisfied with their Parochial schools.

For a year the Protestant churches were very successful with these denominational schools, but with the beginning of the second year they decided that a better plan would be to unite the several schools in one community school, which was done, the Protestant Episcopal church, however, choosing to continue its own school as before. With the combining of the five churches of the city, one large school became possible, and the churches have worked together to the perfect satisfaction and delight of each.

* * *

THE Central Falls School of Religious Education is under the control of a religious school board, corresponding to the school board of the city public schools. This board consists of the five pastors and two representatives from each church, the board electing its own dean and registrar, and appointing committees on course of study, faculty, graduation, and any other division of the work. The school is supervised by the respective pastors in turn, thus linking the work very closely with the churches, each church bearing its pro rata share of the expenses.

The school is held every Wednesday afternoon throughout the school year, except in such times as the public schools may be in vacation. The sessions are held in the commodious and convenient rooms of the United Presbyterian church, a very central location in the city. Grades one to four inclusive meet at 1:30 p. m., coming directly from home at the noon intermission. The session continues one hour till 2:30, when the children return to their respective schools. Grades five to eight come at 3:00, directly from their school recess, and remain till 4:00, when they return to their homes. The children go at once to the room reserved for their grade, each grade having a room and a teacher of its own. The last ten minutes of the hour the grades are called together for assembly, devotional in character, led by the minister who acts as supervisor. A hymn is sung, prayer offered, closing with the Lord's Prayer, and followed by Scripture reading, a story or short talk, with occasional exercises of some other kind. The benediction is pronounced, and the pupils are marched out quietly by grades. This assembly service is repeated for the second period at ten minutes before 4:00 o'clock.

The work of the teachers is entirely gratuitous, and they feel compensated in the privilege of making the school so marked a success. Our teachers compare favorably in character, ability, and service with the teachers of the city schools, and the

*Dean of Week-day School, Central Falls, R. I.

THE
Dramatic Club
at Trinity

The dramatic club established in the Trinity church in Kansas City was created for the purpose of discovering and developing those dramatic instincts and abilities which may be used for the glory of God and His church. It is not to make actors out of people, but to employ those capable of acting in the presentation of dramas and pageants which may be both entertaining and inspirational. The great truths are most clearly understood when explained by some visualizing process. The drama provides a medium whereby this may be done easily and effectively.

Dramatics at Trinity were this year an unusual success because presented with the finish and ability that makes a performance artistic and worth while. The plays were directed by the aid of the Drama Bureau course in Acting and Directing.

Persons interested in dramatic art as an aid in religious presentations should send for our catalog describing the home method of training. Students under the direction of trained actors and experienced faculty. Twenty dollars covers entire expense. Send money order at once for this practical and thorough course in Acting and Directing. Money refunded if not satisfied.

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Aside from twelve well thought out worship programs, this book contains 120 general purpose songs and thirty-three hymns with stories. The stories, written by Lillie A. Faris, First Grade Critic Teacher, Ohio University, alone guarantee that the book will be popular with juniors. Prices: Manila, 30c a single copy; $25 a hundred. Cloth, 50c a single copy; $45 a hundred.

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ork of the students shows excellent sults. The grades follow strictly the ades of the public schools.

* * *

HE course of study is very carefully selected and graded. The graded udies published by Scribners, New ork, were used entirely for two years. he present year, while some of the cribner books are retained, the Abing-on text-books have been selected prin-pally. Story-telling is always one of e popular methods, hand-work being llowed largely in the younger grades, id note-book work in the more ad-anced grades.

To enter the school, application cards re signed by the parents requesting at their son or daughter be excused for religious instruction. These cards are given to their teachers by the children, and the children are then registered as excused from attendance for religious instruction.

The school board of the city has worked in perfect harmony with the movement from the first, furnishing registers for the teachers, printed application cards, report cards for returns made to the parents and signed by them, blanks for reporting absentees, and have manifested great cordiality. The city superintendent has showed great interest, visiting the school and cooperating in every way. The various principals of the city schools also visit us from time to time and always speak most approvingly of our work. Official visitors from the state council of religious education and other organizations have visited us and given special commendation of the work. The report cards are given out bi-monthly, giving the parents the exact standing of their children as regards their proficiency and deportment. These reports and the several registers are later returned to the superintendent of the city schools. The religious school, however, while working so closely with the public school, is strictly independent as regards studies and methods.

The eighth grade is the graduating class. A written examination is given and all successfully passing the required test receive the diploma of the school, when public graduation exercises are held. The school has an increasing prestige in the city, and serves as a bond uniting the several churches in the work of religious education.

N INITIATION CEREMONY FOR JUNIOR AND INTERMEDIATE GIRLS

By Jean Moore Cavell*

N organized classes and clubs of girls in the upper junior and intermediate ades (ages from about eleven to fifteen). me form of initiation of new members a very effective means to impress the rls with the importance of belonging such a group, and, if well planned, such ceremony has real aesthetic and iritual value. The ceremony which llows was planned for a particular oup of junior girls and is offered as a ggestion to leaders who desire freedom om the standard club program limitaons, yet feel the need of organizing rl groups of this age for either Sunday week day activity.

The Ceremony

IRLS march into their meeting room, singing stanza three of "We Plough ie Fields and Scatter," the president ading, followed by the members marching two by two, then the sponsor followed y the new members. They seat themelves in a semi-circle. A large white ndle is burning on the table. If the ght in the room can be subdued, the ffect will be better.

PONSOR: (*the adult leader, or the chairman of the membership committee*) Two girls (*or whatever number*) have come to present themselves for membership in the Girls' Club. (*All girls rise.*) Esther and Clare have attended three meetings of the club and wish to become members.

LL: Our purpose as members of the Girls' Club is

To be trustworthy
To be cheerful
To make and keep friends
To be helpful and thoughtful of others
To be loyal to our club, our church, and our great leader, Jesus Christ.

RESIDENT: We propose, as a club to carry out this purpose. Do you, in joining us, promise to try to live up to this aim?

NEW MEMBER: I do.

PRESIDENT: This pin, representing a torch, is our emblem which signifies the light which we receive from our great leader Jesus Christ, and which we pledge ourselves to pass on to others. (*Pins emblem on girls' dresses.*) And now Esther and Clare are full members of the Girls' Club, and the secretary will enter their names on the roll.

LEADER CONTINUES: (*turning toward the candle*) As Jesus is our leader and as we learn from Him, let us now light our light from this torch which represents His leadership and guidance. (*Leader lights the president's candle from the one on the table, and presents the unlighted ones to the new members.*)

PRESIDENT: As I, president of the Girls' Club, representing all of the club, have received light from this torch, and I now give you light from it; so may our club be a means of interpreting to you the light of Jesus' teaching. May we all join in this prayer: Dear Father of us all, may we feel Thee with us as we meet together. May we care for the best things and give only the best of ourselves. We need Thy help to think of all girls as sisters, to live as Thy children in our homes, and to follow Thy example wherever we may be. Amen.

Let us voice our purpose in the words of this hymn,

would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be friend of all—the foe, the friendless;
I would be giving and forget the gift;
I would be humble for I know my weakness;
I would look up, and laugh, and love, and lift.

*Marlborough, N. Y., recently Associate Professor of Religious Education, Hartford, Conn.

The pin, referred to here, is one listed in most of the denominational publishing house catalogues. It is a torch surrounded by a wreath.

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